

REFORMED CHURCH MESSENGER

HOME MISSION NUMBER

A Prayer for Our Country

God of our fathers and our God, we beseech Thee to bless this land we love so well. In the midst of the manifold perils of this difficult time, do Thou guide our Ship of State safely through. May the Christian Church, through her manifold ministries, so inspire and develop the consciences, the ideals and the aspirations of our people that the soul of America may be delivered from every temptation that threatens our nation and dedicated in ever larger measure to the service of mankind. Keep us faithful to liberty under law, and enable us to walk in the footsteps of Jesus Christ.

In His Name. Amen.

Religion Indestructible

We may depend upon it that mankind will have some sort of religion. The heart of man is indestructibly religious; the deepening mystery of the universe will forever challenge the human mind to seek out its meaning, and the great spirit of kinship in this eternal quest will make all races "fellow helpers to the truth." Wherefore there will be worship and inquiry, thinking and teaching, yearning and aspiration, faith and hope and love, along with moral endeavor and social helpfulness; and all these together will constitute essential prayer—the fervent, effectual prayer of righteous men.—Williard Chamberlain Selleck.



STUDENT GROUP AT MEMORIAL REFORMED CHURCH, MADISON, WIS.
(The Rev. Calvin M. Zenk, pastor, is seen in the left foreground)

PHILADELPHIA, OCTOBER 30, 1930

ONE BOOK A WEEK

THE TURN TOWARD PEACE

Three or four years ago I had occasion to say, in reviewing Florence Brewer Boeckel's book: "Between War and Peace," that it was about the most indispensable book for the peace worker that had appeared. Everything that had happened in the progress of the movement toward internationalism was in it and the arguments for peace were lucidly and convincingly put. I find myself constantly using it. Now Mrs. Boeckel gives us a new book: "The Turn Toward Peace" (The Friendship Press, New York). It deserves as high praise as I gave the former volume. It is of a somewhat different nature—shorter, a little more popular in style—bearing those in mind who are not quite so familiar with the subject as are others—and is balanced so that each chapter may be used by women's clubs, men's groups and Church organizations for study and discussion. (Do not get the impression, however, that it is a hand book. It is a continuous story and exceedingly interesting reading, for Mrs. Boeckel is a rather brilliant writer.) Also I can hardly imagine a more helpful book for a minister in preparing his sermon for Armistice Sunday or Christmas or in writing an address on international peace.

The book is divided into four sections, substantially as follows: First the question of "Why we must have peace" is discussed. We must have it because the world has become a family. Every sphere of life has become international. We are all linked up together. If one nation flourishes, all

flourish; if one nation suffers all suffer. There can never be any more isolated wars—all future wars, if they come, will be world wars. Another reason for establishing world peace quickly is that the next war will be suicidal to all who take part in it, civilians as well as soldiers, because of the terrible instruments of destruction that are now at the command of all nations. War is unthinkable.

The second part of the book is devoted to a survey of "the ways and means that have been devised, and are now practicable, for settling disputes without war." There is arbitration, which has prevented scores of wars. There is conciliation, where nations get together in friendly conference, either with a third party present, or by themselves. (The League of Nations has already prevented many wars by bringing nations together in this way.) Then we have the World Court and the League of Nations. The League is machinery for quick peace. Before 1914 we had machinery for quick war but none for quick peace. Now we have it in the League. Our author also discusses the Peace Pact, its relation to the Covenant of the League, and what steps should now be taken for supplementing the Pact.

In the third section our author answers the question: "What delays the abandonment of war?", and here the whole matter comes home to each one of us in a rather searching and personal manner. "Am not I also a sinner?" The answers are: Economic rivalries which we put above world welfare and are unwilling to abandon; extreme nationalism which goes as far as "My country right or wrong"; training for war even after we have publicly renounced it; developing a war psychology in school and college; and the piling up of armaments. How long would you have peace

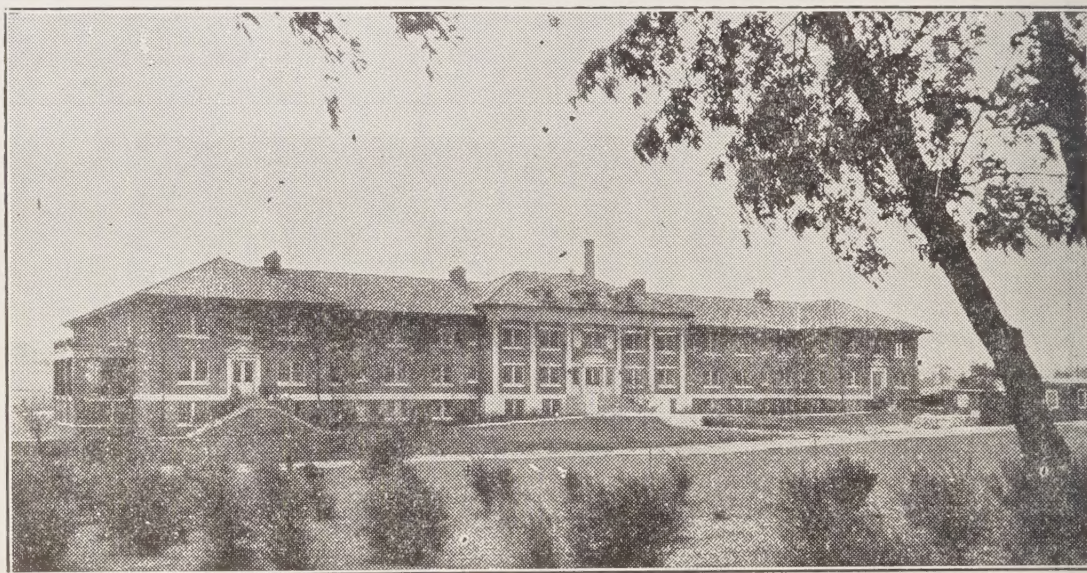
in your community if everybody in it insisted on arming himself against his neighbor?

The fourth section is devoted to the forces making for peace. This is a very encouraging part. Perhaps everybody will be surprised to find how many organizations devoted to bringing in world peace have sprung up in every land. There is truly a "turn toward peace." Besides this, all the great institutions of the world—educational, religious, labor unions and economic societies are throwing their influence energetically upon the side of peace. Finally, Mrs. Boeckel answers the question so often asked: "What can I do?" There are also charts showing what countries have treaties with the United States for the peaceable adjustment of disputes, a valuable bibliography of books dealing with all phases of the peace movement, and a list of the peace organizations.

I should like to quote one very significant paragraph from this book: "What is it that makes possible such parallel development between the forces making for peace and the forces making for war? In the first place, as long as the movement toward peace is to a large extent a negative movement designed to avoid war, it can do little to weaken the emotional appeal of war. To enlist men's emotions, to engage their spirit of adventure, the peace movement must include within its conscious reach world projects and world plans which will mean progress for all mankind, which can be carried out only when peace is assured, and which alone can solve the economic problems, such as unemployment, that now hamper progress and that have arisen out of the new mechanical world civilization."

Frederick Lynch.

View
of the new
\$275,000
Dormitory
at
Cedar Crest
College



CEDAR CREST COLLEGE

With reports from four committees, visits to the Phoebe Home, and Cedar Crest College, where the members were served dinner, an address Tuesday evening, and a reception by the ladies of Zion Reformed Church, the four hundred ministers of the Eastern Synod meeting at Zion Church spent a busy day.

Elaborate preparations were made at the local Reformed Church College to provide dinner for the 350 visitors. The College Glee Club sang during the dinner.

At 4.30 the visitors were taken in cars provided by the members of Zion Church to the Phoebe Home to visit that institution. They also inspected the new \$275,000 William F. Curtis dormitory at Cedar Crest College, where the cuisine is considered one of the finest culinary departments of the colleges and hotels of Eastern

Pennsylvania. The Eastern Synod is the financial supporter of the local college.

At the college, officers of the Student's Council escorted the visitors in groups of five to other buildings of the institution.

At a meeting at Synod held the following day a vote of thanks to Cedar Crest College was passed for the entertainment of the group.

THE CHRISTIAN'S DUTY ON NOVEMBER 4

By Carl W. Isenberg

"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34. Thus runs an ancient proverb which is so frequently quoted in relation to the affairs of a nation. One does not need to be a historian to appreciate the efficacy of this proverb. One need not even make

a thorough study of the history of Greece or Rome to realize that, truly, sin is a reproach to any people while righteousness has the tendency to exalt. This is true of the individual, the community in which the individual abides, as well as the State and the nation.

There is a danger, however, that we will interpret righteousness, negatively, as Saul of Tarsus interpreted it before his conversion "Before the law I stood uncondemned." Back of my home there are those who never disobey law, not one of the numerous laws written on our statutes. Some have not even disobeyed a law for many years—but they are all under the sod. The Pharisee's religion was a dead man's religion and had the tendency to kill any trace of religious potentiality in a man. It is not the refraining from doing

(Continued on page 26)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

A FINE PIECE OF HOME MISSION STRATEGY

The annual observance of Home Mission Day on the second Sunday of November throughout the Reformed Church has the approval of all the judicatories of the Church. For more than twenty-five years the Board of Home Missions has brought before the Church on this day the needs and claims of a specific Mission or a definite phase of the work. In this way fully a score of Missions have been very materially assisted in securing adequate equipment for their work. It would be difficult to estimate fully what such timely help meant to these Missions. It not only served to put them on their feet, but gave them the consciousness that the entire denomination was interested in their program and willing to share some of their burdens. There is nothing finer in the life of a denomination than this sense of solidarity and mutual helpfulness. It is this consciousness which binds us all into a common unit. Pure individualism is as bad for a congregation as it is for a person. An individual lives only in the degree in which he regards himself a member of society and shares his life with others. This forms the common bundle of life. The same is true with a congregation. It finds its fullest life and highest joy only when it gives itself freely for others. This is the basis of the appeal which comes to our congregations from our Board of Home Missions on this special day. It is a challenge for co-operation. It is an appeal to help another congregation.

Of course there are other merits associated with the annual Home Mission Day. The day has distinct educational values. Our people as a rule are all too poorly informed about this great Home Mission enterprise. Their knowledge of the expansion of the Church in America is too meagre. What a great epic in American history this westward move on the part of the Church is! It reads like a romance. There is the spirit of romance in it but altogether too many members of the Church have little or no knowledge of it. It is therefore a very shortsighted policy for any pastor or Sunday School Superintendent to withhold from the people the information which the Board of Home Missions generously offers on this day. It is, moreover, doing them a gross injustice if they are deprived of the privilege of giving to a special cause when their hearts are prompting so to do.

This year the Board of Home Missions has selected as its

special beneficiary the Memorial Church at Madison, Wisconsin. This is a fine piece of Home Mission strategy. It is generally conceded that the most fruitful field for Home Mission work in our Church lies in the Synod of the Northwest. The bulk of that Synod comprises the churches in Wisconsin. Madison is the capital of Wisconsin. It is only natural therefore that we should strengthen our work in our Jerusalem, the capital city of that great State, the center of that vast Home Missions territory. We were rather late in sensing and seizing that piece of strategy. While the Reformed Church was established in the Northwest more than 75 years ago, the Mission at Madison was not started until 1916. In the fall of that year Dr. J. Friedli, then the Secretary of the Tri-synodic Board of Home Missions took the initial steps in this direction. The congregation was organized June 10th, 1917, by the Rev. Wm. C. Lehman who became its first pastor.

If Madison was the center of Wisconsin it was felt that our Church in Madison should be at the center also. Consequently a lot was purchased two blocks from the Capitol and near the University of Wisconsin. The modest building on the lot, after some alterations, served as a chapel and residence for the pastor. After Rev. Mr. Lehman resigned he was succeeded by Rev. E. H. Vornholt who did splendid work. In the meantime four of its members became missionaries in Japan. The Mission began to interest itself in the group of students from the Reformed Church who attended the State University and the scope of work for the Mission was greatly enlarged. When Rev. Mr. Vornholt resigned early in 1928, Rev. C. M. Zenk became the pastor. The membership now had grown to 215 and it became necessary to secure a more adequate equipment for the growing membership and the enlarged program. The social and educational features had to be greatly restricted unless facilities were provided. In the meantime the population of Madison during the last decade had increased 25 per cent. Consequently plans were prepared for a suitable building. This is now partially completed, only the first unit of the plant having been finished. This alone cost \$32,000.

Now here is the challenge—The congregation itself is not able to meet the entire cost of this building. A heavy debt will cripple them in performing the larger program to which they set their hands and hearts. The appeal is to

the Church at large to come to them with material help on Home Mission Day. There are more than 1700 congregations in the Reformed Church. If each were to give on an average of only \$20 the entire cost of this first unit of their plant could be paid for. The building was dedicated October 19th.

There prevails a beautiful custom among our Hungarian congregations. Whenever a new Hungarian Church is dedicated the other Hungarian Churches send their pastor and always provide him with a substantial gift which he brings in honor of the occasion. I have seen them bring a hundred dollars and more on such occasions.

The dedication of the Memorial Church at Madison is past, but let every congregation on Home Mission Day come forward with a handsome gift which will cheer their hearts and enable them to go on in their great work.

C. E. S.

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WAS MOVIE REFORM A JOKE?

President Lingle of Davidson College, North Carolina, recently visited Pittsburgh, "the most Presbyterian city in America." He tells us in *The Presbyterian of the South* how shocked he was to see in the Smoky City advertisements of moving picture shows so suggestive and salacious that he felt actually ashamed to repeat in a Christian family paper the subjects of the pictures and the comments about them on the bill-boards and in the papers of that city. These advertisements glorified shows that were "just as bad as the ads sounded," pictures coarse, vulgar and debasing, which make heroes of gangsters and other villains and paint crime only too often in seductive colors—pictures, too, which are being shown to millions of our children in every town, village and hamlet in America. For Pittsburgh is not alone in this unenviable distinction. The movie trust well-nigh covers the earth; it would be difficult to find any place free from its influence.

The *Christian Century* is cruel enough to refresh our memories about two codes of morals issued by Will Hays and his allied "movie barons"—the first issued on April Fool's Day, setting forth the high standard of the contents of the pictures to be produced in Hollywood, on Long Island, and wherever the talkies are born; the other issued several months later, with a great blowing of trumpets, to herald the standards of decency adopted by the magnates for advertising these pictures, standards which are described as impeccable, almost saintly in their character. "Just when is the reformed advertising going to begin?", asks the *Christian Century*. Well, probably on the same date that the movies themselves are reformed. We may not be able to ascertain the exact date until we have consulted Dr. Einstein, for it's all a problem in relativity.

Some even hint that the professions in these "codes of morals" were only a "joke." But if so, on whom is the joke? If it remains true, as Dr. Lingle says, that "at present the whole tendency of moving pictures is to tear down the moral standard and ideals of America," then surely the joke is on us. These offensive movies and these base advertisements are doing something to us and our children—something far more serious than many of us dream. Thus Dr. Morrison puts it in scorching words: "The cesspools of Hollywood are being piped unchecked to the minds of children everywhere. Their poison consists not of the bathing beauties, who are comparatively harmless, because so dumb, but in the movies' sentimentality, their false views of life, their glorification of the acquisitive instincts, their financial rewards for virtue, their never-ending portrayal of stupid and mean people doing stupid and mean things to one another." Truly this is one of our most difficult moral problems. Your local exhibitor is usually in the grip of a monopoly. Due to the block-booking and blind-booking systems, he must take what the trust sends him or he will get no films at all. And this is America in 1930!

* * *

HOW GOES THE BATTLE?

Whenever it is possible for a newspaper to be "wetter" than the *New York World*, that journal will try to qualify. The *World*, which several years ago scouted the possibility

of getting the 18th Amendment out of the Constitution, at least within the life-time of any man now living, is so puffed up by recent happenings that it now professes to be hopeful. The movement for repeal is less than two years old, says *The World*, and today in five States which contain 20 per cent of the country's population both Democratic and Republican platforms call for repeal, while in six other States the Democratic platform demands it. True, the *World* says it does not wish to be naively optimistic, so it does not mention any date in the distant future when two-thirds of the States in the Union will vote to step backward into chaos. The newspapers, of which too many seem to be at the beck and call of the Association Against the 18th Amendment, with its bulging treasury and millionaire sponsors, have been suspiciously quiet, however, about the severe setbacks recently received by the wet cohorts. In the face of tremendous pressure, constant propaganda and herculean efforts, the Women's Clubs have refused to be tempted and the American Legion declined to prostitute that patriotic organization to the designs of these high-salaried promoters. Perhaps the most effective body blow administered to the conspirators was the tremendously significant action of the American Federation of Labor. The fanfare of the metropolitan press was hushed into silence; one hears scarcely a peep about it. The *Christian Science Monitor* thus ably described the action of that great body of hard working, serious-minded folk who form the backbone of the labor movement in America:

"Like a calm and brawny man crushing a fire-cracker beneath his heel, the American Federation of Labor has squelched with almost surprising finality a much-heralded attempt by wets to stampede the organization into a demand for repeal of the Eighteenth Amendment. In contrast to the loud 'boom' forecast by certain newspapers, the repeal firecracker delivered only such a 'fizz' as might be expected from wet powder when the resolutions came to a vote on the floor of the convention in Boston. Instead of joining the hue and cry against Prohibition, Labor stanchly indorsed the position stated by its executive committee as follows: *It is our contention that the Eighteenth Amendment under a reasonable and proper legislative interpretation would be beneficial to our country and would have the support of the great majority of our people.* To be sure, the federation asked that legalization of 2.75 per cent beer be included in this interpretation—a proposition to which dries will hardly assent—but the loyalty of Labor on the vastly larger and more fundamental question of retention of the Amendment itself is so important and reassuring as to give the friends of Prohibition genuine grounds for jubilation. The ringing voices which voted down the repeal proposals told that Labor has a sound appreciation of the benefits which have followed a banishment of the commercialized drink traffic."

It should be remembered, also, that party platforms are often written by professional politicians, and they are subject to drastic revision after the common people have a chance to speak. We still believe it to be inconceivable that the American people will turn their backs upon this glorious social experiment. Many may be temporarily deceived in a campaign in which such vast sums are spent to obscure the real issue and to poison the wells of thought; but the loss of a skirmish or two will not decide the battle. The other day the United States Supreme Court refused to consider again the constitutionality of our Prohibition laws; in about 40 decisions they have been *sustained at every point* by that Court of last resort. And we beg to remind the foes of Prohibition that Amendments to the Constitution of the United States have a habit of "staying put."

* * *

"AND THERE A CROSS IS HUNG"

"I tell each bead unto the end,
And there a cross is hung."

The rich young ruler had told his beads time and again,—he had passed them through his hands with pride, saying to himself that there could scarcely be any religious requirement that he had not met. Had he not abstained from adultery, murder, theft, false witness and fraud and hon-

ored both his father and his mother? But though he told his beads with pride, his heart warned him that there was something more, a spiritual completion to this string of achievements without which his life possessed only a fractional goodness. Therefore he went to the Master. And the Master would have hung a cross upon his rosary,—“sell whatever thou hast, give to the poor, and come, follow me.” He was sad at those words, “and went away grieved, for he had great possessions.” Perhaps at a later time, in the mellow wisdom of age, he sat in his palatial home reflecting,

“I kiss each bead and strive at last
To learn to kiss the cross.”

What was this bitter cross? It was the hard task of getting down off the high and lonely throne of great possessions and identifying himself utterly with his kindred. It was the hazardous adventure of letting go his great possessions and laying hold on a great fraternity. It was the seemingly impossible challenge to quit hiding himself from his own flesh and to clasp in hearty fellowship the hands of those whom he despised. Giving gifts to his hired men and building them comfortable homes, without a sympathetic sharing of life with them, would have been easy enough. But radically to change his mode of daily living and to follow this self-forgotten Carpenter-Teacher,—that was too much!

The choice of the rich young ruler is in many ways the choice of our present civilization. We have great possessions, and colossal philanthropies; much prosperity (in small areas of our population) and spectacular charity. These are our beads, which we tell with a growing pride. But the religion of Jesus would hang a cross upon our rosary, demanding of us that we put human beings and their welfare above vast fortunes and gigantic charities, that we no longer attach brotherhood to the end of the industrial process through profit-sharing and Christmas checks but make it a vital part of the process, that we give ourselves to the difficult task of living daily as sons of one Father and of developing at whatever cost the inestimably precious arts of fellowship.

—F. D. W.

* * *

PRAYER FOR REFORMATION SUNDAY

October 31st is marked in our Almanac as Reformation Day, and it is suggested that a convenient adjacent Sunday be observed in recognition of that great event. Dr. Daniel A. Poling has prepared a prayer to be used at the public services of worship in our sister Reformed Churches on Reformation Sunday, and we are pleased to pass this on for such of our pastors and people as may observe the day. It is as follows:

“Father of us all, we thank Thee for Thy Son Jesus, the Christ, who is our Lord and Saviour, in Whom is our faith and through Whom we have found freedom and the life abundant. We come now not asking gifts for ourselves, but seeking good for others. We thank Thee for our priceless heritage and our glorious tradition. But we bow in humility as we contemplate the little we have done.

“‘The blood of the martyrs is the seed of the Church,’—but our lives have ‘fallen in pleasant places’ and our bodies are clean of wounds. In the presence of those who suffer hardness for Christ’s sake, we find ourselves spiritually pale and morally soft. Forgive us our indifference and weakness. Fix in us a conviction of duty. Rouse us to the obligation of high privilege. Thrust us forth with gifts from our treasuries and a veritable passion of love from our hearts to relieve the need and strengthen the testimony of our heroic Sister Churches in Europe.

“Today we hear the ancient Macedonian cry rising from the Hungarian plain, from Russia, and from many another land. It is the voice of God. It is the challenge of Christ. We cannot fail if we are true. O help us not to fail!—In Thy name we pray. Amen.”

Dr. Cadman remarked the other day that our “hard times” in America are much better than the best of the “good times” enjoyed by the people in other continents. The dire poverty of various Protestant communities in Europe today can scarcely be imagined by the fortunate

and well-fed people of our country. Fourteen countries are in urgent need. Among the Magyars (with membership of four million cut in half) half of the Churches, schools and seminaries are lost by confiscation or bankruptcy; theological students cannot finish their training; many pastors, especially retired pastors, are in a pitiable state. Could we not help to answer Dr. Poling’s prayer by some sacrificial gift for our Protestant brethren, which should be sent to the Central Bureau at 287 Fourth Ave., New York? Or if you cannot make an offering now, you can celebrate Golden Rule Sunday in December and designate your gift for relief of the Protestant Churches of Europe. It is a practical way to demonstrate your appreciation of what the Reformation meant to the world.

* * *

IS IT “SAFE” TO SAY THIS?

“In judging from a general survey,” writes Dr. Peter Ainslie in the *Christian Union Quarterly*, “It would be quite safe to say that in the event of another war, the Churches could be counted on, pretty generally, Catholic and Protestant, to take up the wholesale murder of their brethren as enthusiastically as they did in the last war, with the chaplains and many pastors praying for the work to be well done.”

It would be difficult to conceive of a more terrible indictment. Are we in a position successfully to refute it? Are we continuing to do what we can to make it more unlikely or improbable? The *Christian World* of London says truly: “To say that one hates war, and then support it, amounts to nothing toward the abolition of war. All militarists say that they hate war—and continue to support it.”

* * *

A GREAT WEEKLY PASSES

Of all the religious weeklies it is probable that the largest circulation is enjoyed by that able and virile interdenominational journal, *The Christian Herald*. We do not know its present subscription list, but less than two years ago its accomplished editor reported over 225,000 subscribers. Often we have been asked why we did not carry as many beautiful illustrations and artistic covers as the *Herald*. The answer was, of course, that a paper with 10,000 subscribers cannot hope to do everything that a paper with a quarter of a million can easily do. Now comes the startling news that the General Manager of the *Herald* reported in a recent issue of *The Advertising Age* that in February next the *Christian Herald* will cease to be a weekly and become a monthly. This change was decided upon, he declared, by reason of the increasing importance of “the service department.”

We do not know all the forces at work in determining this momentous change in a historic journal of Protestantism. It will naturally awaken much comment, and the experiment is of decided interest. The reaction of the *Western Christian Advocate*, for example, is as follows:

“The Church weeklies will remain functioning as they have in the past, but with a resolution to improve in form and quality of service. The people are interested in weekly journals. They are advertising there now more than ever. The daily paper serves its purposes, but the weekly, interpretative, cultural, religious journal is to have a greater day than ever in its history. When our pastors and our readers have this information of the determination of *The Christian Herald* to become a monthly, many of them will be glad to know that their own church paper is going to have a freer field and be relieved of one of its most vigorous competitors.”

As for ourselves, we shall greatly miss the weekly visits of this robust crusader for good causes, but hope sincerely that as a monthly it may be blessed with a double portion of God’s Spirit and render a larger service than ever before in the upbuilding of the Kingdom of God.

* * *

APPRECIATING THE CHURCH PAPER

It may be true that the rank and file of our people do not appreciate religious literature and can find little to interest them in the weekly Church paper. When tabloids and jazz

are in the ascendancy, we can scarcely expect serious reading to be universally popular. It is heartening, however, to note that real leaders in all the Churches are pointing out with greater insistence than for many years past, the folly of neglecting religious reading and the absolute necessity of cultivating a taste for such reading if we are to make spiritual progress.

Dr. Thomas W. Currie, Moderator of the General Assembly of the Southern Presbyterian Church, has just sounded this challenging note: "Our Church papers are not a matter of aesthetics; they are a very necessary part of our whole Church program. Without the services of these papers our Church would weaken appreciably and quickly in its sense of unity and in an intelligent grasp of its task."

In that aggressive communion, a notable movement is now under way. The devoted Christian women, who are splendidly organized, have undertaken the service of securing the increasing usefulness of the Church papers, especially by attempting to get everyone of the 15,000 Church officers who as yet are not subscribers, to come on the honor roll. Moderator Currie says that this would enhance, by a great percentage, the efficiency of the Church. It is almost tragic to hear pastors confess that not a single member of the Consistory is a subscriber to the Church paper. One cannot help questioning whether such men are truly interested in the up-building of the Kingdom of God.

Dr. W. S. Abernethy of Washington, recognized as one of the leading Baptist pastors of the nation, said recently that *if he had to choose between having an assistant pastor or 500 more subscribers to one of the good Church papers, he would unhesitatingly choose the latter!* He felt that 500 such readers, (as distinguished from members who got their interpretations of religion and the Church only from the newspapers and popular journals) would mean 500 men and women of genuine understanding of the service of the Church to mankind, of enriched spiritual insight, or real world vision, and of deep commitment to the purposes of Christ.

Speaking for the MESSENGER, we are grateful for the gracious resolutions of co-operation again adopted in the District Synods, but we can not help wondering whether the Reformed Church is using its opportunities to cultivate more extensively among our people the habit of reading religious literature. If we cannot extend and deepen this practice, our deterioration and ultimate disintegration, as a denomination, is inevitable. In the School of Christ religious reading is not an "elective"; it is a fundamental requirement.

* * *

SNARES TO FOOL THE UNWARY

Think of the proposal put up to Christian voters: "Help us to repeal the law outlawing the saloon. We don't want the saloon to return, but we'll arrange for a substitute, to be known by another name." The *Christian Advocate* thus disposes of this proposal of the advocates of repeal:

"With some minor differences they are agreed that the federal government, after returning to the several States the control of the liquor traffic, can be empowered, with or without another Amendment, to prohibit the liquor traffic across the boundaries which separate wet and dry territory. No intelligent person, in either group, has expressed enthusiasm over this solution. Wet agitators and wet editors eagerly accept the proposal for repeal, but those who have given any consideration to the supplementary recommendations are unanimously against them. Why should anyone who believes that the federal government has failed to suppress bootlegging and rum-running, and can never suppress these practices, entertain the idea that the same authority will avail to prevent liquor passing into dry States from wet? The proposal multiplies immensely the bootlegger's opportunity. We have too high an opinion of the intelligence of the average man to believe for a moment that any new Amendment embodying such absurd and unworkable provisions could pass Congress, or be ratified by three-fourths of the States. It is doubtful if the men who put them on paper, or on the air previous to the primaries, would stand up and defend them now. As an old stager said, 'Platforms are meant to get in on, not to stand on.'"

THE MODERN MISSIONARY

By E. GUY TALBOTT, in "*The Christian Advocate*"

He is not a purveyor of outworn creeds,
This man who represents the Prince of Peace
In lands where strife and conflict never cease;
He is a man of actions and deeds.
Not an ambassador of a distant Lord,
This man who brings a message of good will,
Who teaches backward races to fulfill
Their destiny; he serves the Living Word—
The Christ, the ever-present Son of God.
He brings the light of hope to darkened places;
He merges into one the clashing races;
He takes the man who feels himself a clod
And makes him a king. He leads the way—
This modern missionary of today.

The Parables of Saged the Sage

A PARABLE OF KINDRED-IN-LAW

The Husband of the Daughter of Keturah came home from his day in the Office, and brought with him an Heavy Package. And he unwrapped it, and took out Two Large Books. And he began to clear a space in the Very Middle of the Bookcase where he might place them.

And the Daughter of Keturah inquired of him, saying, What are those Volumes which thou art disarranging the Bookshelves to provide space for?

And he said, These are Two Volumes of Genealogy, and they tell the Generations of My Family, I think from Adam. And they are High Priced, and I paid a Large Sum for them. And there are to be Two More Volumes and I have subscribed for them also, and when they come they shall have room beside these, in the Very Middle of the Case.

And the Daughter of Keturah said, I did not know that any family ran to Four Great Volumes of Genealogy.

And he said, Some misguided distant Cousin of mine hath wasted his life in compiling this Useless Junk and he will never get his money back, but he is Happy in Having Completed a Vast Undertaking.

And she said, Those are Fine-looking Volumes so far as the Outside is Concerned.

And he said, The outside is all that I expect ever to see. I do not intend that I shall ever open the Books. But I have heard so much about thy Family, I am in for Revenge. I had as many Ancestors as thou, and these Four Volumes shall be the proof of it. And I have no doubt that as many of my Ancestors were hung as there were of thine. Henceforth we shall divide the glory. And when people talk of thy Family, I shall make a Modest Gesture toward these Four Volumes, and it shall be for Pride and Renown on my side of the Family Escutcheon.

And the Daughter of Keturah said, I am myself impressed with these Volumes. I know not what they contain, but it should be Evident that these Two Volumes and Two more could not be written about the Family of other than a Very Desirable Husband.

And he said I am succeeding in that which I undertook. But nothing shall tempt me to read those dull Books. It is enough for me that they tell of the Glories of thy husband's family, and that I sit no longer silent when there is discourse of thine.

And The Daughter of Keturah said, I think that it is more the outside of Books than the Inside that doth impress people. And it is the external and visible things of life that evoke Admiration and Appreciation. And I am glad of these Two Volumes and of those that are to come. But I did not require these in order to know that I have a Very Satisfactory Husband.

And I am glad that she thinketh so, and I agree with her.

HOME MISSION MESSAGES

THREE NOTABLE ANNIVERSARIES

By the Rev. Charles E. Schaeffer, D.D.

Three special phases of the work under the care of the Board of Home Missions are celebrating their anniversaries this fall. All of them are of such outstanding significance that they deserve more than a passing notice.

1. The first is the 20th anniversary of the Japanese work on the Pacific Coast.

At its annual meeting in July, 1910, the Board of Home Missions turned a favorable ear to repeated appeals from different sections of the Church for the inauguration of missionary work among the Japanese along the Pacific Coast. It is estimated that there are one hundred thousand Japanese in this country, five hundred of whom, it is stated, were identified with our mission in Japan. Most of these "Yankees from the Orient," as they are called, are students or agriculturists, although a goodly number are to be found in the various trades and occupations of the average American. Dr. Ward Platt says: "The Japanese are easily the best class of immigrants among recent arrivals. They represent the highest intelligence, the broadest outlook, and the most successful initiative of Asiatics coming to us. The upheaval in their own land and the liberating influences of Christianity and western civilization divorce the Japanese from dead tradition and leave them hospitable to all that humanity has to offer."

It was felt there was a work to be done among these people by the Reformed Church in the United States, and so Rev. J. Mori, a student in Heidelberg University, Tiffin, Ohio, and a native of Japan, was commissioned to perform this work.

In September, 1910, he arrived at San Francisco, where most of the Japanese reside. The first Sunday after his arrival there he gathered a number of Japanese brethren and held a prayer service. Thus the work was started in the spirit of prayer. In fact the whole history of the work was a response to prayer. Brother Mori soon gathered a nucleus of his brethren around him. A congregation had to be started. A local Church was rented for the purpose, and there on October 30, 1910, the First Japanese Reformed Congregation in the United States was duly organized. Elaborate preparations had been made for the occasion. A large concourse of people had assembled and in connection with these interesting services, Rev. Mr. Mori officiated at his first wedding. Thus on the same day was started among the Japanese a Christian congregation and a Christian Church.

It was soon discovered that if the work was to prosper, there would have to be secured more permanent quarters. Consequently a three-story dwelling house was rented in the Japanese quarter of the city, 1619 Laguna St., San Francisco.

In May, 1913, the Japanese Reformed Church of San Francisco purchased the Plymouth Congregational Church of that city for \$25,000, which was worth \$50,000. This Church edifice is situated in an excellent part of the city, right in the Japanese quarter, just a block from Filmore St., the principal uptown retail business street. The lot is 95x137½. The building is a splendid white-painted, frame Church, two stories, with a steeple. The lower story contains the Sunday School room, class rooms, primary room, Sunday School library, ladies' parlor, pastor's study, kitchen, etc.; the upper story, the main auditorium with a seating capacity of 1,000, including the gallery, furnished with

fine pews, pulpit, a pipe organ, etc. In this building our Japanese congregation was first organized, the Congregationalists having granted the use of the building for that purpose. From the very beginning of the work Mr. Mori had his plans for a suitable Church and institutional building, and had hoped to have the same completed by 1915, the year of the Panama Exposition. The purchase of an adequate plant not only proved a great asset to our Japanese work on the Coast, but enabled Mr. Mori and his co-laborers to accomplish a great work among the Japanese people on the Pacific Coast.

The Woman's Missionary Society from the beginning took a keen interest in the work. Under its auspices Miss Carrie Kerschner, now the executive secretary of the society, was engaged as director of the educational work and a kindergarten teacher was likewise supported. The growing work demanded an educational building which the Woman's Missionary Society provided. This is one of the most complete buildings of its kind on the Coast.

It soon became manifest that the work had to be extended to other parts of California and so a mission was started in Los Angeles. This was organized in a building that formerly was a saloon. The changed building served the mission until now, but steps are under way for a relocation in a more inviting section where many Japanese families reside. Another mission was started at Sawtelle, which is at present housed in a private dwelling.

Mr. Mori for several years has been employed by the Board as a missionary at large among the Japanese. In this capacity he is ministering to groups of Japanese in different sections of California, and is also looking after the spiritual interests of a large colony in Brazil.

The mission work among the Japanese in California now consists of five mission stations, three of which are organized congregations. The work is carried forward along evangelistic, educational and social lines. The problem confronting the workers and the Church is how to care adequately for the second generation, for in these twenty years a new generation of Japanese boys and girls have grown up who know more about American than Japanese life. But so important is the work that the money invested in it is abundantly worth while and it should solicit the support of the Church as a whole.

2. The second is the 40th anniversary of our work among the Hungarians in America.

It was at the meeting of General Synod at Lebanon, Pa., in May, 1890, that the attention of the Board was directed to the large number of Hungarians in our midst. The Board was instructed to enter into correspondence with the authorities in Hungary and secure a missionary. This was done and Rev. Gustav Juranyi came from Hungary and organized the first Hungarian congregation in America at Cleveland, Ohio, in January, 1891. Three months later the second was organized at Pittsburgh, Pa.

For ten years the Reformed Church was the only Protestant body in America to work among these people. The Presbyterians did not begin their work until 1900. Today there are 80 Hungarian congregations connected with the Reformed Church in the U. S., more than belong to all other Protestant bodies combined. It is impossible to go into a full history of this work in America, but in these 40 years the work has greatly developed so that today we have some of our largest congregations and

finest Church plants among these people. The congregations are grouped into four classes as follows: Eastern, Central, Lakeside and Zion, with a membership of about 10,000 families or 30,000 souls. The Hungarians were the pioneers in the work of Daily Vacation Bible Schools and practically every congregation is fostering one or more of these schools.

In order to give young men suitable training for the ministry and other vocations in life, a Hungarian department was established in our educational institutions at Lancaster which is supported almost entirely by the Board of Home Missions. A weekly Church paper is published in the Hungarian language which brings information to the scattered congregations. A large number of congregations have the use of deaconesses and social workers or pastor's helpers who are supported by the Woman's Missionary Society through the Board of Home Missions.

Among the 80 congregations there are six self-supporting Churches, although practically all of them are supplied with teachers or other workers in whose support the Board assists. The Hungarian work demands an annual budget of \$60,000, but it is one of the most hopeful aspects of our Home Mission work. In these next fifteen years most of these Churches will discontinue the use of the Hungarian language and then be strong American congregations, taking their place alongside of our other Churches and sharing full responsibility in the work of the Church at large. This work has abundantly justified the labor and money invested during these 40 years.

3. The third is the 50th anniversary of the work among the Indians.

Half a century ago this work was started at Black River Falls under the auspices of the Sheboygan Classis. Later on it was transferred to the Board of Foreign Missions, and this Board in turn passed it over to the Tri-synodic Board of the German Synods. With the merging of that Board with the Board of Home Missions as the Department of the Northwest, the Indian Mission came under the care of the Board of Home Missions. For about four years the Rev. Caleb Hauser labored as the first missionary among these people. He was succeeded by Rev. Jacob Stucki, who was the missionary for 46 years until his death last spring. He was succeeded by his son, Rev. Ben Stucki, who has charge of the work at present.

The mission has two stations, one at Black River Falls, Wis., where we have a fully organized congregation of about 80 members, all Indians, and the other of a school at Neillsville, Wis. There are over 100 pupils in this school. Recently the Woman's Missionary Society erected a very fine building costing \$55,000, to care for this growing work. The Indian Mission has always made a very strong appeal to the Church. The annual budget is \$18,000, which is the minimum on which the work can be successfully carried forward. During these 50 years many Indian boys and girls have been reached who would otherwise have had no educational or religious facilities. No one can measure the lasting good that has been done in a very modest way to these Indian folks who are one of our wards.

The Board of Home Missions and the Church at large congratulate these three phases of work and wish them abundant success and growth in the future. We thank God for the past and take courage for the future.

A VETERAN'S PLEA

By the Rev. C. F. Kriete, D.D.,
Louisville, Ky.

The second Sunday of November we are to observe our annual Home Mission Day. It has been the rule for many years to observe this day. I do not know how many Churches comply with this rule but all ought to do so. It would be a cause of congratulation if all our Churches would fall in line this year—for the mission work is the real business of the Church and has been since its foundation.

It has also become the custom for the Board of Home Missions to designate one special mission field as the beneficiary of that day. The Board always carefully

Madison has a university with 1,000 students. It is favorably known as a flourishing institution. About 100 of these students come from homes of the Reformed Church, quite a number from minister's families and about 30 come from a sister denomination, the Evangelical Synod of North America, who find no Church of their own denomination and are glad to come to ours. The young people get an excellent college training there but the university is a State institution and therefore cannot give any religious training there. That must be done by the Church and for the Reformed students by our Church.

The Board of Home Missions has been

direction of a Mission enterprise. In a spirit of trust such givers passed on the solution of their individual problem to those who were qualified to pass adequate judgment on the most pressing needs of the hour.

"Where it's needed most" presents an annual problem to our Board of Home Missions, when the question arises who is to be the beneficiary of the offerings of the Church on Home Mission Sunday. This year the Board has answered the questions by designating our Church at Madison, Wisconsin. For a number of years it has struggled along with an inadequate equipment, trying to meet the obvious task of a Church in a university town. With remarkable loyalty they have more than carried on. It speaks volumes for the grit and devotion and power of the two men who were entrusted with guiding the Mission in the past. Their work has so impressed also the Board. Hence the decision, "There it is needed most." It is a fine word of confidence in the present leader if the Church places at his disposal the funds necessary to remove some of the handicaps of the past.

I have no doubt that there are many who are also pressed, hard pressed with their problems. There are some whose interests may be concentrated somewhere else. May I ask you all to heed the messages which will be coming to you presenting the needs of Madison, Wisconsin? I am sure that after careful consideration you will join the Board in its decision: There it is needed most—just now.

A STRATEGIC CENTER

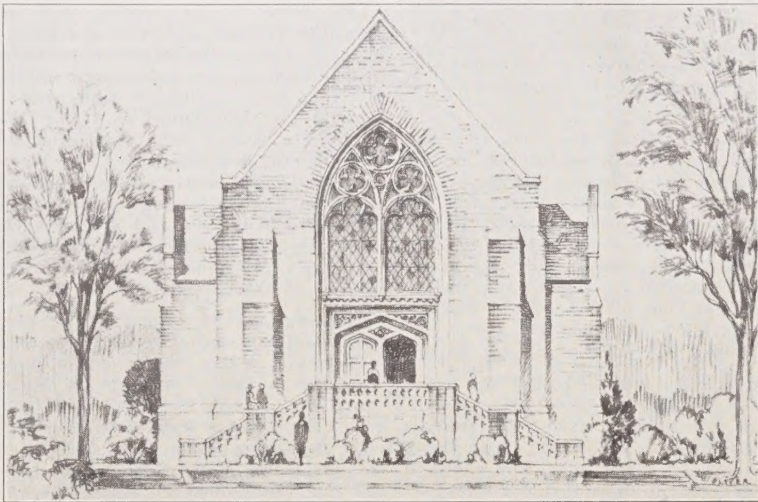
By the Rev. Josias Friedli, D.D.

The attention of the Church is focused at this time upon our Mission Church at Madison, Wisconsin. The Board of Home Missions has, I think wisely, designated this Church as the beneficiary of the Home Mission Day offering. The reasons for this action are quite obvious and challenging. Perhaps the strongest appeal to the Church at large is the fact that this Mission is providing a social and spiritual home for the hundreds of Reformed students, who, in the course of years, are enrolled at the great University of Wisconsin. Other Churches have long since provided richly for their young people. It is, therefore, to be hoped that our people will cheerfully recognize this long neglected obligation toward the select group of young people who annually gather at this educational center. The importance of this work among students will, no doubt, be adequately stressed by others. I desire to emphasize another side of this work which was equally prominent in the minds of those who began work in Madison some years ago.

New Switzerland

The first impetus to begin work in Madison, I think, came from the late Dr. G. D. Elliker, who was at that time pastor of the Church at New Glarus, Wis. He was familiar with the history of the early Swiss colonies in southern Wisconsin, and had observed their growth and especially their spread over ever widening areas. He knew their attachment to the Reformed Church. In his pastoral concern for these people he was distressed to see how many of these people, as they came to Madison, drifted into other Churches, or, what was more tragic, drifted away from all active Church relation. It was this situation, together with the utter neglect of our students, that prompted Dr. Elliker and the writer to begin work in Madison.

Madison is the natural center of a growing group of Reformed Churches, mostly of Swiss membership. To the north we have Sauk City, Prairie du Sac, Lodi; south of Madison are Monticello, Town Washington, New Glarus, Belleville, Mt. Vernon, Verona, Paoli. It must be evident that as a matter of self-preservation, as a duty towards our own household, as an obliga-



Memorial Reformed Church, Madison, Wis., Rev. Calvin M. Zenk, pastor

selects one of its missions as **needing** and **deserving** this important privilege.

This year it is to be our Mission Church at Madison, Wis., a field that has been supported by the Tri-Synodic Board and later by the Department of the Northwest for a number of years. I wish to state as briefly and strongly as possible, some of the reasons why this particular Church should be specially in our worship—where **prayer** and **giving** should go hand in hand on the second Sunday of November.

May I be permitted to make a few personal references here? For over 40 years I have been in organic connection with some outstanding phases of our Home Mission work. At the meeting of our General Synod at Lebanon, Pa., I was elected a member of General Synod's Board of Home Missions, on which I served until General Synod decided that no member of Synod should be a member of more than one Board at the same time. This was done for good and practical reasons.

Forty years ago I was elected into the Tri-Synodic Board of Church Erection Fund and served as its president for 35 consecutive years. I still am a member of that Board which is now the Department of the Northwest of General Synod's Board of Home Missions. I have a son who has now been a missionary in Japan for nearly 20 years. I have been vice-president of the Colored Mission work which is being carried on by the Presbyterian and Reformed Churches of Louisville, Ky., for about 20 years. Two years ago we erected a building costing \$100,000 for this work.

The Department of the Northwest, to which I belong, is charged with the management of our Indian Mission work, so I have to deal with the White, the Black, the Yellow and the Red races. No wonder that I feel more deeply than many others, our great indebtedness to all these people, hence I write this article.

Now may I briefly state some of the reasons why our Madison Mission should be the **beneficiary** of our next Home Mission Day?

peculiarly fortunate in the choice of a missionary. Rev. Mr. Zenk is in his best years; he comes from the manse; the name Zenk is favorably known, especially in the Synod of the Northwest and the former Central Synod. He has the qualities of heart, mind and body which this work demands.

We have in Madison a congregation of about 200 members, nearly half of them gathered into the Church since Brother Zenk began his work there, but they have no adequate Church building. That is to come and is in the process of erection now. The Board of Church Erection has pledged from \$15,000 to \$20,000. A considerable amount of this has been paid, it's an interest free loan. The congregation itself is making great sacrifices in gathering and pledging funds.

Now we appeal strongly to the whole Reformed Church to make a contribution to this noble work that will be felt by the **Givers** and the **Receivers**. Let it be a real sacrifice! We appeal to all but would emphasize the **obligation** of the **Well-to-do** and the **Rich** as God has prospered them!

We have had a good deal of **preaching** on **Stewardship** in these last years, but, I am afraid not enough of **practicing Stewardship**. I have just lately entered the 80th year of my still busy life. I hope to live long enough to see our Madison Mission put on its feet by my dearly beloved Reformed Church!

"WHERE IT'S NEEDED MOST"

By the Rev. Karl J. Ernst, D.D., President
of the Synod of the Northwest

Out of the past there rise in my mind the reports of receipts by the treasurer of a certain Mission Society. Occasionally I run across a gift designated, "Where it's needed most." In the perplexities which the many calls for benevolent aid create for those interested in Missions, this was an answer. It was a fine compliment paid to those who were in charge of the manifold problems presenting themselves in the

tion towards our students, we should put our Madison Mission on a firm basis. The time to do this is now. The location is ideal, the new building a credit to the

Church and the missionary and his wife are admirably suited for this kind of work, the members are united and devoted to their Church. It would be just too bad if the Church at large should fail to re-

spond generously at this time. To strengthen our work in Madison is to strengthen the Reformed Church in Wisconsin.

FELICITATIONS

October 20 was a Red Letter Day in the life of Elder Joseph S. Wise. It marked his 70th birthday and also the 19th year of his service as treasurer of the Board of Home Missions. His many friends near and far took advantage of this occasion and sent him many cordial greetings and felicitations. This double anniversary deserves more than a passing notice. Doubtless Mr. Wise's many friends will be surprised when they are told that he has now passed his three score years and ten, for he carries the weight of years very well indeed. But the 19 years of his connection with the Board of Home Missions as its treasurer and for the greater part of this time as superintendent of the Church Building Department, call for a further word.

Mr. Wise came to this work from Reading, Pa., where he was engaged for a number of years in a business enterprise, but where, by his interest and work in the Church, he gave promise of great service for the Church in this larger relationship. He at once thoroughly identified himself with the work of the Board of Home Missions and has borne the burdens of his responsible office with a remarkable degree



Joseph S. Wise

Treasurer of the Board of Home Missions

of optimism and hope. Few people, except those who are intimately associated with him in the work, know the burden of responsibility which is constantly resting upon him. The financing of a great

work like that of the Board of Home Missions is no easy task. It would be comparatively easy if the needed funds were always at hand, but too often the treasurer must make up that which is lacking in the contributions from the Church at large in order that the missionaries may be promptly paid and other bills met. If the 265 missionaries under the Board have these 19 years received their salaries promptly every month, much of it is due to the untiring and self-sacrificing labors of the treasurer of the Board, who has never failed in his efforts to finance this great and growing work. The reward which has come to this servant of the Church is the satisfaction that during his service as treasurer and as superintendent of the Church Building Department he has supervised and to a large extent financed the building programs of 190 Churches, and by his genial personality has won many friends throughout the Church for himself and the cause which he has so earnestly and self-sacrificingly espoused during these years. The Reformed Church honors itself by felicitating Mr. Wise on his 70th birthday and the 19th year as treasurer of the Board of Home Missions. C. E. S.

"The 'Pub' is Always Pessimistic"

By CLAYTON H. RANCK

(The convictions of a worker among students are of special value at this time)

This English proverb has a very definite reference to our present political atmosphere, since so large a part of the metropolitan press is on a par with the English "Pub", or worse. Therefore it behooves one to be sure not to permit himself to gather all of his facts from so biased a source. It is with this in mind that I venture to set down some very personal observations, and things gathered from sources for which I can vouch.

1. It is interesting, in the light of the economic urge which some sources have in the effort to overcome Prohibition "for the sake of better times," that Irving Fisher, the peer among authorities on that side of the question, cannot find one first rate economist in America who opposes Prohibition.

2. A naval physician gave me this as his reason for his position: "Before Prohibition there were two alcoholic wards in — Hospital (naming a well known Philadelphia institution), now there are none." Do you suppose that one with his training would have kept quiet on the question of poisonous liquors since Prohibition, were the facts as some sources represent them?

3. A professor in a medical school (I can name him if you desire) told his class about conditions before the Volstead Act began to act. At the close of the lecture one of his students came forward and said, "But in spite of what you have said, professor, I propose to go out and get gloriously drunk over this week-end."

"Yes, I suppose you will," replied the professor, "but I notice that you are boasting about it, which shows that it is not a usual occurrence with you. In my day we did it regularly, but we kept quiet about it."

4. University polls have been used and abused. The one done at the University of Pennsylvania gave it the best average among schools of its size, with a "wet" poll of 47 per cent. I was interested in the progress of that poll, and during its taking I took occasion to ask a large number of my friends, not including any "lilies," to make a guess in percentages of our drinking men. These guesses ranged from 5 to 18 per cent, with an average of between 7 and 8 per cent.

Here is the reason for the difference between this result and the 47 per cent. A decade or more ago a man who was habitually dry, but on the occasion of his class or fraternity dinner took a sip of liquor, called himself "dry." Not so now. This generation of youth is far more prone to pretend to be worse than they actually are, rather than pretend to be better.

5. Are you thinking of the serious way the European economists are taking the economic results of our experiment in terms of their competition with us in the costs of production? One can scarcely attribute such a position to prejudice.

6. All of us are influenced by our own observations, and therefore we need the

facts gathered by those who have come to other conclusions than our own, but somehow I find practically no people who are now wet who at any time have been positively dry. By which I mean, in personal habits, in word and in any sort of personal sacrifice to help get this big idea across. Are there any great number of such?

7. Any great problem must be carried through with education and much hard work. Let us confess that we took a pretty general vacation when this law was written into the Constitution ten years ago. There is no other way to explain why so few of our younger voters have true pictures of conditions before this law went into effect. They cannot imagine them. We must tell them. I am willing to confess that I have not been as diligent as I ought to have been, and this is written to help correct that neglect.

8. I for one refuse to believe that all of us who try to carry the burdens of these who have been crushed by this great curse are fanatical. I object to a theory of government which is based on trying to find the easiest thing to do, from the government's point of view, and then calling all others impractical. I object to a theory of life which is so soft that it just never faces up against any of the popular positions. We are either salt or we are nothing. Let's show our salt!

Philadelphia.

The Wets and Lawlessness

By ERNEST H. CHERRINGTON, LL.D., LITT.D., General Secretary World League Against Alcoholism

Any claim of the wet group that they do not encourage violation of the law, but instead counsel obedience to law was rather effectually refuted by their own testimony and their own documents produced at the hearings before the Senate Lobby Investigating Committee.

The distance traveled by the Association Against the Prohibition Amendment and by some of its officers in precept and in practice from the "window dressing" set forth in the ostensible purposes of its organization, is revealed in the published official report of these hearings. A significant

step in making clear the hollowness of the wet claim was taken in the examination of William H. Stayton, founder of the wet association, who when challenged to produce any literature counseling the law observance of which the constitution of his organization speaks, confessed that he was

unable to recall any.

Mr. Henry H. Curran, president of the Association Against the Prohibition Amendment, had previously testified concerning the purpose of his organization, asserting that this was the repeal of the 18th Amendment. Mr. Curran evaded the attempt to put him on record in regard to obedience to the law, although referring to the fact that "we have got something in our certificate of incorporation."

Armed revolution was suggested by Mr. Curran as one method by which his organization might accomplish its purposes, the harmlessness and absurdity of the threat, supported as it is by little more than the purse-bags of seven multi-millionaires, being made clear.

In his cross-examination, Senator Robinson, of Indiana, thus summed up the situation: "I think if 7 men are contributing 60 per cent of all the funds of your organization that pays these enormous salaries, certainly they do not constitute a majority of the American people; so armed revolution is far away."

That Mr. Curran was not alone in his thought of "armed revolution" as a substitute for legal and orderly procedure to effect the wishes of the seven multi-millionaires who have declared war against the 18th Amendment, was shown by other evidence produced in the hearings. Examining Mr. Stayton, founder of the wet organization, Senator Robinson read from a letter of Arthur W. Machen, Jr., former chairman of the Maryland branch of the wet society and later, according to Mr. Stayton, a member of the executive committee of that branch, in which Mr. Machen wrote: "If the dry tyranny is not overthrown by ballots now, it is bound to be destroyed by bullets hereafter. The patriot

must be up and stirring while peaceful means are still possible."

Another letter from Emery W. Clark, of Detroit, a director of the wet association, also harps on the idea of a "revolution" which Mr. Clark wishes approached "with a calm and sane mind." Mr. Clark's letter (page 4219 of the Hearings) also reveals the wets as making the Statutes of Liberty the butt of their jokes, while Uncle "Sham" is ridiculed by them.

An instructive as well as amusing sidelight on this so-called "revolt" and the fact that the States named by Mr. Curran were not helping Mr. Curran's group to finance their "revolution" was brought out by Senators Caraway and Robinson, New York, Maryland, Wisconsin, Nevada and Montana being the five States supposedly in revolt (page 3880 of Hearings). Senator Robinson commented upon the fact that the wet organization drew its contributions principally from Delaware, New York, Pennsylvania and Illinois, while Wisconsin, Nevada and Montana did not contribute "any money to help carry on this revolution."

While "armed revolt" and "revolution" are discussed by employees of the few wet multi-millionaires who are the financial angels of the wet movement, the personal behavior of Mr. Stayton as revealed by him on the witness stand, without apology, is a commentary, as striking as it is cynical, on the attitude of the wet group on respect for law. This occurred during the discussion of the wet attempt to gain control of public schools to thwart instruction on the Prohibition issue. During this discussion correspondence between Mr. Stayton and Mr. G. T. Barnhill, of the Delaware Division of the Association Against the Prohibition Amendment, were presented in evi-

dence. References to packages of peach brandy and its consumption were read by the Committee without much comment. That the "peach brandy" episode was not a lonely incident in the abstinence or non-abstinence of the wet group was brought out by another examination of Mr. Stayton; rather remarkable for the way in which the witness disclaimed knowledge of some significant facts presented.

Cards and memoranda, taken from the files of the wet organization, referring to a dinner given at the University Club, Baltimore, to afford former Senator Wadsworth, of New York, an opportunity to speak, contained references to the liquors presumably consumed at that banquet.

The Prohibition laws were not the only ones which were viewed with disrespect by the wet group. Senators Caraway and Robinson, in the course of their examination of Mr. Stayton, charged the diversion of the society's funds and the violation of law in the receipt of contributions from a corporation.

The charge of violation of the law in receipt of contributions from corporations occurred in Senator Caraway's examination of Mr. Stayton in regard to a check for \$500 from Piel Brothers, whose association with the brewing industry is well known. In the course of a letter written by Mr. Stayton to Mr. Curran, Sept. 29, 1928, this phrase: "Please note that this contribution is from a corporation," occurred. Senator Caraway brought out the fact that Mr. Stayton had transmitted this check to the treasurer, in spite of the fact that this contribution was in violation of the law, and that his calling attention to the fact that it did violate the law indicated that, in Senator Caraway's words: "You wanted to be secret about it."

Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England.—The attitude of the Lambeth Conference to the Free Churches is still being keenly discussed in Non-conformist circles. Professors Vernon Bartlet and C. H. Dodd do not share the general disappointment, which, in the opinion of the former, is "due to a quite mistaken perspective, not unmingled with ungenerous suspicions." Dr. Bartlet, indeed, regards the provision respecting the reception of Holy Communion by Anglicans at the hands of non-Anglican ministers as an "absolutely new and epoch-making, practical advance" on 1920. On the other hand, Dr. F. W. Norwood devoted his address from the chair of the autumnal assembly of the Congregational Union to a drastic handling of the bishop's report. Lambeth, in 1930, he declared, has firmly closed the door they thought was partly opened by Lambeth in 1920. He further criticized the bishop's pronouncements on marriage, race and war as too vague to be of any practical service. As regards war, they used the strongest possible language by way of anathema, but neutralized it by making the broadest possible concessions. It was futile to condemn war as an outrage on the Fatherhood of God and the brotherhood of man, and at the same time to sanction it when undertaken in self-defence and in fulfilment of international obligations—the two points on which alone war was ever likely to occur.

Student Missioners.—Members of the committee that is preparing for Methodist Union have been deeply stirred by reports of a movement among Methodist students at the Universities for a renewal of the evangelistic experience as realized by John Wesley. Some of these young men have been spending their vacations in assisting the evangelistic work of ministers in the circuits, with remarkable results. This revival of religious activity among under-

graduates is not limited to Methodists. A band of sixty young men and women students from Cambridge recently carried out a ten-days' campaign in the six towns of the Potteries district. They occupied Anglican and Free Church pulpits on both Sundays and spoke each night from nine open-air pitches. After these "soap-box" talks questions were invited and the meetings usually lasted from 7:30 to 10 P. M. The visitors also gave addresses during the dinner hour at fifty factories. Women's meetings were held in the afternoons. The work begun by this campaign is being continued by the local Churches, which are forming study groups, organizing a Christian Social Council and continuing some of the open-air pitches.

Notes and News.—Dr. J. D. Jones has been advised by his physician to "go slow," as he has lost the sight of one of his eyes. . . . The Rev. Edward Shillito is to succeed Sir Henry Lunn as editor of "The Review of the Churches."—"The tradition that Free Church people do not go to the theatre is now a polite fiction," says the "Christian World." Accordingly, that paper is starting a series of monthly articles in which an eminent dramatic critic will deal with those new plays which he considers both wholesome and entertaining. He will commend the best plays and ignore the others. . . . Two ordained women ministers have entered upon the joint pastorate of a Congregational Church in a slum district of Leeds. . . . The National Free Church Council is inaugurating a campaign for a more drastic temperance policy than has hitherto been advocated by the Churches of this country. National prohibition is the ultimate objective. . . . The Bishop of Birmingham and the President of the local Free Church Council have followed up the recent interdenominational crusade by appealing to all the Churches

of the city for an effort to recondition the slums. They suggest that individual congregations should acquire slum property with a view to improving it. . . . General Higgins has declared himself in favor of (1) the choice of his successor by the leaders of the Salvation Army instead of by himself; (2) a fixed retirement age for the General instead of a life tenure, and (3) the vesting of the assets of the Army in a company instead of their being held by the General as sole trustee. . . . The architect chosen for the Roman Catholic Cathedral about to be erected in Liverpool is a Protestant. The new Protestant Cathedral in the same city was designed by a Roman Catholic. . . . The delegates attending the annual meeting of the Congregational Union at Southend received passes entitling them to the free use of the municipal street cars, pier, baths, golf course and tennis courts.

Obiter Dicta.—"There is in the last analysis," says Dr. Bertram L. Woolf, "no such thing as unconscious Christianity. It is true that men can have Christian morals without knowing it. They may even live very Christlike lives without knowing it. But to be a Christian implies conscious self-surrender. You plan to put the control and mastery of your life into the hands of God." . . . A writer in the "Christian World" suggests that the moral force of the Quakers is partly due to the fact that they make families, not clubs, of their Churches. . . . "Amusements help one to forget things; religion helps one to surmount things," is the testimony of H. W. Gosling, a Birmingham business man. . . . "We will not pray with you, and you shall not pray with us," declared Cardinal Bourne, but Sir Henry Lunn points out that "Protestants do pray with Catholics and Catholics with Protestants, because the genius of Marconi has defeated the intol-

erance of the Cardinal." . . . Commenting on the familiar saying that the blood of the martyrs is the seed of the Church, Dr. Norman Maclean remarks that it is nearer the fact to say that the seed of the Church has been converted persecutors, repentant burglars and transfigured militarists. . . . The Rev. C. Ensor Walters reminds us that, while we cannot control the wind, which bloweth where it listeth, we can open our windows that it may blow through the house.

New Books in England.—The "Bookman" predicts that Hugh Redwood's "God in the Slums" (Hodder), a graphic account of the work of the Salvation Army, will pass the 100,000 mark before Christmas. . . . In "The Flight from Reason" (Eyre) Arnold Lunn challenges the claims of H. G. Wells, Julian Huxley and others to revise

orthodox views of religion and morals. . . . In "The Making of William Penn" (Longmans), Mabel R. Brailsford tells in detail the story of his conversion to Quakerism. . . . The various problems raised in the Lambeth Conference report will be discussed by Canon Guy Rogers in "The Church and the People" (Low). . . . Leonard R. Gribble has edited for the Student Christian Movement an anthology, "The Jesus of the Poets," from the beginning of English literature to the present day. . . . "Johannes Gerson" and "Innocent III" will be the first volumes in a new series of "Great Medieval Churchmen," to be issued by Methuen. . . . The S. P. C. K. will issue shortly the first volume of a survey of the "Archaeology of Palestine," by the Rev. J. G. Duncan, who has had first-hand experience of excavation at Je-

rusalem. . . . Dr. A. G. MacKinnon, who has been engaged for many years on a study of the Catacombs, intends to follow up his "Rome of St. Paul" with a volume on "The Rome of the Early Church." . . . "India's Religion of Grace and Christianity" (S. C. M.) is an English translation of an important new book by Prof. Rudolf Otto which makes a searching comparison between Christianity and Hinduism in its highest form of Bhakti. . . . Dugald Campbell's "Wanderings in Wildest Africa" (R. T. S.) records the experiences of a free-lance colporteur among the previously unreached tribes of the Sahara. . . . "God's Highwaymen" (S. P. C. K.), by Dorothy F. Ellison, tells the story of the South African Railway Mission, which ministers to lonely railroadmen over 10,000 miles of track.

Robert Raikes, the Father of the Sunday School

By DR. PAUL J. DUNDORE

THE SUPREME LOVE

Even in our hollow, far away from the noise and confusion of the cities, we need an integrating principle for our lives. What can take these strange, baffling, contradictory phenomena—these life problems of the phoebe dead on her nest and the neighbor who lost his little place, these thoughts of the shortness of life and the struggle of the mass of men—and bring some sort of order from them? Only one thing can do it. It is faith in a supreme intelligence and love that rules and overrules, but which depends on us to carry out its will. With such a brain and heart back of the universe even a phoebe counts.

How such a Supreme Love ever could have its origin of course is beyond us. How to reconcile what we call perfect love with the hell we sometimes find, even in our retreat, we cannot tell. All we can say is that we believe that back of this universe stands the reconciling One. And we have faith that in His Light we shall see light. One thing we know absolutely. We all are here and we all are in the same boat. Some things our strongest doubters cannot disprove. And faith in this life is a great starting-point for faith in what is to come.—Johannes in The Christian Leader.

Sticker, in 1740, and was conducted by him till 1777, when it was discontinued in consequence of the occupation of the buildings for hospital purposes after the battle of Brandywine.

With this brief and incomplete sketch of religious schools, some having been established more than 100 years before Robert Raikes started the Sunday School movement, one may wonder whether we are justified in calling him the Father of the Sunday School. Personally I think the Christian Church is justified to give him this honor for the following reasons:

1. He succeeded in giving permanency to the Sunday School movement. Others may have entertained the thought, but their work lacked permanency. Due to his effort the work became established. The first school established in 1780 with twelve boys grew into many schools and when he died in 1811 he saw the little group of twelve boys grow to a quarter of a million and the movement was on a firm footing in Wales, Scotland, England, Ireland and America.

2. Robert Raikes succeeded in imparting inspiration to others, and with a prophet's vision he saw the blessings which would come as a result of such efforts. He succeeded in interesting such men as the Wesleys and Whitfield. Our Saviour was not the first person who spoke of immortality, but He was the first one to induce people to give earnest heed to His teaching on the subject of immortality. Even so Raikes induced a waiting world to adopt this means of helping to mould the religious life of childhood, though he was not the first one to conceive the idea.

3. Robert Raikes founded his school not for the sake of the school, but for the sake of the child. Many other schools which failed were organized for denominational ends, for the enlightenment of a certain creed or dogma handed down through the ages. The celebrated "Charter of Free Education" was enacted "That learning may not be buried in the graves of our fathers, in the Church of the Commonwealth." Robert Raikes loved children, was interested in their welfare, was drawn to them by a Christ-like compassion—and the child was placed "in the midst." The school that Raikes founded concerned itself primarily about life, and its life continues.

Though Schools existed before Robert Raikes founded his School at Gloucester, England, he gave the movement its permanency, induced others to give heed to its usefulness, and was inspired by the love of needy children; and because it was founded upon the real needs of life, the movement gathered added momentum until its influence has become world wide. Any one who gives rise to such a movement is worthy of being called its father, and the Sesqui-centennial held in his honor this year is deserving of wide recognition.

Your editorial of Oct. 9, bearing on the Sesqui-centennial celebration in memory of Robert Raikes, the founder of the modern Sunday School movement, created a sense of doubt as to whether this honor should be given to Robert Raikes.

It is an interesting study to trace the beginnings of religious education in North America. In the Virginia colony the settlers were not interested in education, whether religious or otherwise. Early settlers thought religious education would breed heresies and schisms.

In New England different conditions prevailed. In the Massachusetts Bay Colony, schools in which religion had a central place were established very early. With such religious schools a Sunday School would have been superfluous. In 1636 Harvard College was founded to train young men for the ministry, and as expressed in 1650 for "the education of English and Indian youth of this country in knowledge and godliness." In 1642 the Massachusetts General Court ordered, "That all masters of families do, once a week at least, catechise their children and servants in the ground and principles of religion . . ." Five years later, in 1647, the celebrated "Charter of Free Education" was enacted by the General Court of Massachusetts. These schools were largely religious in the beginning.

The first Sunday School established in our country on record seems to be one at Plymouth in 1669. It is also known that in 1674, a Sunday School was established in Roxbury, Mass., in the Congregational Church, where boys and girls were instructed after the morning service by men and women in the Catechism and Scriptures. In 1680, one hundred years before Raikes started the movement in England, there is a clear record of a vote passed by the Plymouth Church "That the deacons be requested to assist the minister in teaching the children during the intermission on Sabbath." The intermission was the time between the morning and afternoon services.

The first Sunday School established outside of New England of which we have any clear record, was the Dunker Sunday School at Ephrata, Lancaster County, Pa. It was established by Ludwig Thacker or

He Never Asks for All

By MRS. O. W. HAULMAN, Stewardship Secretary, Ohio Synodical Woman's Missionary Society

When a man goes away and leaves all he has to be taken care of by someone else, he expects it all to be there when he returns. In other words, a steward is expected to return all to the owner.

Not so with God. He gives all He has

to us as His stewards, and more than that, He adds daily to our accounts of time, talents, and money. These are God's properties, but—He never asks for all.

How willing we are to spend our time in amusement and entertainment. How we

shrink at the thought of even sharing a seventh of our time with the Owner of it all. If every Christian would read his Bible as much as the newspaper, if every steward of time would use at least one-seventh of it for the cause of Christ and

the Church, we would be surprised at the time we all would have left for ourselves, for—He never asks for all.

How willing we are to use a talent for praise or pay. It is very true our talents are developed and used for a livelihood, and rightly so, but cannot we even then reserve a portion of these talents to be used for the Giver of them all? The speaker, the singer, the doctor, nurse or teacher—all have talents, no matter how small. What Kingdom work we could ac-

complish by using these talents as stewards of God! All stewards should share with Him the talents entrusted to them, though—He never asks for all.

How willing we are to use our material means for food and clothing, for homes to live in, homes as fine as we possibly can have. We are glad to pay our bills—Oh, how they count up from month to month—and we budget our incomes, however small, to meet our needs. We say we are glad

to do this; yes, some may say, "we have to do this." But if willingness, or a case of "have to," there is still a portion which should be set apart voluntarily for God's work. How often we forget the willingness of using this part of His gift for Him. Even then—He never asks for all.

Since He never asks for all—how ungrateful we must be in His sight, if we cannot at least voluntarily set apart a small portion of time, talent and money to be used—In His Name.

NEWS IN BRIEF

ATTENTION! BOOK NUMBER CONTEST

The "Messengers" annual Book Number will be issued on November 27, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD LIKE OTHERS TO READ. The "Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by November 12. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

CHANGE OF ADDRESS

Rev. H. A. Fesperman from Greensboro, N. C., to Hagerstown, Md.

Rev. G. P. Fisher from Sharpsville, Pa., to 134 Belmont St., N. W., Warren, O.

Rev. H. L. Fogleman from 232 E. Walton St., to 111 E. Pearson St., Chicago, Ill.

Rev. Howard S. Fox from Lansford, Pa., to 141 S. Stratton St., Gettysburg, Pa.

After Nov. 15, Rev. Albert J. Knoll from DuBois, Pa., to S. Second St., Apollo, Penna.

Rev. Chas. A. Warner from 70 Pinehurst St., to 317 Cherry Drive, Dayton, O.

Rev. Jesse B. Yankey from Waynesboro, Pa., to Yochow City, Hunan, China.

Rev. Ellis Hay, D.D., from 233 Islington St., Toledo, O., to Saegertown, Pa.

Most of the Baltimore city Churches used the first three Sundays in October for Rally Day, Harvest Home and Communion services.

The grounds encircling the Church House of the Third Church, Baltimore, Md., are now equipped for out-of-door sports, to be used by the members and friends of the congregation.

St. Peter's Church, Lancaster, Pa., C. D. Spotts, pastor, reports the largest fall Communion in its history, 191, with offerings of \$184.36.

Rev. Ralph S. Weiler, of Grace Church, Jeannette, Pa., organized a Catechetical Class of 21 members. Plans are under way for the celebration of the 40th anniversary on Nov. 2.

Zion's Church, Greenville, Pa., Dr. Paul J. Dundore, pastor, reported an S. S. attendance of 559 on Oct. 12, an average of 73 per cent. The annual Cash Rally was held by the congregation on Oct. 26.

Trinity Church, Canton, O., H. Nevin Kerst, pastor, received 5 new members on Oct. 12. Dr. J. M. G. Darms brought a fine message on Oct. 19. The first sacred Musicales of the season was rendered by the organist, quartette, and choir, on Oct. 26.

In Trinity Bible School, Phila., Pa., Purd E. Deitz, pastor, Mr. Harry E. Paisley, superintendent, the average Sept. attendance was 639, with 7 new members enrolled. Every Sunday in Oct. was a "special" and brought out a large attendance.

"An Awakened Church" will be the subject of the address to be delivered by Rev. Walter B. Greenway, president of Beaver College, Nov. 6, at the Church work of the conferences of the Classis of Philadelphia in Trinity Church and Ursinus College.

Wooster Ave. Church, Akron, O., Rev. E. E. Zechiel, pastor, will have a "special day" every Sunday in November. The evening service was omitted Oct. 26 to participate in a mass meeting for the dry cause. Good Citizenship Day will be observed Nov. 2.

Mr. Henry F. Seibert gave a notably successful organ recital in St. Stephen's Church, Perkaspie, Pa., Rev. Howard Obold, pastor, Russell S. Kramer, organist and choirmaster, on Oct. 16. The audience was not only large but very appreciative of the inspiring program.

One of the most prominent and well-beloved pastors of the Pittsburgh Synod graciously writes: "I believe that there will be a general revival of interest in the religious work, which will also help the Church paper. I think every number of the 'Messenger' is getting better."

Mr. A. P. Fitt, son-in-law of the late Evangelist, D. L. Moody, has been elected editor of the "Record of Christian Work," the monthly magazine of general religious interest which gives particular prominence to the work of the Northfield Schools and Summer Conferences.

Emanuel Church, Rochester, N. Y., Rev. F. H. Diehm, pastor, has secured a Young People's worker in the person of Mr. Mahlon Pomeroy of the Colgate-Rochester Divinity School. Besides teaching in the Church School and assisting in the Sunday evening services, he will teach classes in the gymnasium.

Rev. H. A. Fesperman has resigned the pastorate of First Church, Greensboro, N. C., and accepted a call to become pastor of Christ's Church, Hagerstown, Md. He en-

THE REV. MONROE M. NOACKER

Word has been received of the death, on Oct. 10, in Los Angeles, Calif., of another old friend, the Rev. M. M. Noacker. We have not as yet received details of the passing of this dear brother, but a fuller account will be given later.

ters upon his work in Hagerstown Nov. 1. The pulpit committee for First Church, Greensboro, has as its chairman, Elder John F. Troxler.

Rev. Lloyd M. Knoll, for 20 years pastor of St. Peter's Church, Pikeland, near Phoenixville, Pa., has resigned. During his successful service in this congregation, there has been a steady growth and development of the work. Mr. Knoll is also head of the Science Department in Central High School, Philadelphia.

Nazareth Orphans' Home, through its devoted Supt., Rev. W. H. McNairy, Rockwell, N. C., appeals to all pastors or S. S. Superintendents who will kindly give to Nazareth Home their Christmas offering, or a part of it, and are willing to use envelopes, to drop him a postal card stating how many envelopes they can use, and he will be glad to supply as many as will be used. Please attend to this.

The stereopticon lecture, "The Reformed Church at Work," is available free, except for return postage from Dr. J. Rauch Stein, 304 Schaff Bldg., 1505 Race St., Philadelphia. This lecture can be used most advantageously in connection with the Every Member Canvass, or at meetings where information is desired regarding the missionary and benevolent work of the denomination.

Our congregations in Rochester, N. Y., have been asked to join in the Union Reformation Service held by the congregations of the Evangelical Synod of North America, in Salem Evangelical Church, Dr. F. Frankenfeld, pastor, on the evening of Nov. 2. The guest speaker of the occasion will be Rev. John M. Peek, pastor of our St. Paul's Church, Buffalo.

Trinity Church, Canton, O., Dr. H. N. Kerst, pastor, announces several small bequests from members. Such reports should be made much more frequently by our congregations. It is sad that so few people, in making their wills, include any gifts for the Lord's work. And most frequently such gifts of love are made by those who have just a moderate amount of this world's goods.

Dr. Arthur C. Thompson conducted a well-attended Communion service in the historic Rush Township Church, near Tamakwa, Pa., on Oct. 26, at 2 P. M. A class of 15 interesting young people, confirmed Oct. 19, received the sacrament for the

first time. The Communion address was made by Dr. Paul S. Leinbach, of Phila., who also assisted the pastor in the Communion.

The Woodcock Valley Charge, J. W. Yeisley, pastor, will have as their guest, the Rev. Dr. Ross F. Wicks of Newark, N. J., on the 30th of Nov. He will speak in each of the three Churches of the charge, the evening address being devoted to "The 1930 Passion Play," which he and his family witnessed during their trip abroad this summer. Dr. Wicks is a native of this Valley, and they are looking forward to his coming with much interest.

The annual Ingathering service was held in St. Stephen's Church, York, Pa., the Rev. Howard F. Boyer, pastor, Oct. 19 at 2:30 P. M. The speaker was Dr. H. M. J. Klein, professor of Church History at Franklin and Marshall College, Lancaster, Pa. Dr. Klein was instrumental in organizing St. Stephen's when he was pastor of Grace Church, York, in 1903. Rev. Robert Lee Bair, of Boonsboro, Md., the first pastor of St. Stephen's, was also present and gave an inspiring address.

In Bethany Church, York, Pa., Dr. Geo. S. Sorber, pastor, the autumn S. S. Rally was held Sept. 21. Dr. Howard W. Poor, of York, delivered an inspiring address on "Faith." On Sept. 28 the fall Communion was held. More than 300 gathered at the Lord's Table. One person was admitted by certificate. The 25th anniversary of the Board of Ministerial Relief was observed. Preparations are in progress for an Every Member Canvass during the week of Nov. 2-9.

First Church, Washington, D. C., Dr. J. D. Buhner, pastor, observed Harvest Home on Oct. 5 and Rally Day on Oct. 12, with auditorium filled to capacity. New folding doors in the Social Rooms were presented in memory of Mrs. Mary E. Buhner, loyal co-laborer for many years. This is the 62nd year of helpful ministry by this congregation in the Capital City. The congregational "Herald" says of the Rally Day attendance: "It was a joy to see the returned prodigals and many probables."

St. Stephen's Church, York, Pa., the Rev. Howard F. Boyer, pastor, on Oct. 19th at 10:00 A. M. celebrated the 25th anniversary of the first confirmation class in the present building. The present S. S. Superintendent, Mr. W. Lester Boyd, was a member of the class. All the living members were present. The first pastor of St. Stephen's, the Rev. Robert Lee Bair of Boonesboro, Md., was present and delivered the sermon to the class as he did 25 years ago.

Mid-week prayer services are being held each Wednesday evening at St. John's Church, Bethlehem, Rev. Walter D. Mehrling, pastor. St. John's is co-operating in the Bethlehem School of Religion. The fall Sauer Kraut Supper conducted by the Ladies' Aid Society was successful beyond expectation, due to diligent application and excellent team work on the part of the members of this society. Attractive certificates have been given to persons promoted in the Sunday School.

Dr. and Mrs. Joseph H. Apple of Hood College, who were kindly invited by the Board of Directors to be the guests of the institution for a trip to California this fall, left Oct. 27 to make the circular trip—by rail to the Golden Gate, and the water route from San Francisco to New York by way of the Canal Zone. They hope to meet many friends during their two weeks' stay in California, and we wish for them also the best sort of rest and exhilarating experience during their 15 days on the water.

Oct. 19 and 26 were "Loyalty Sundays" in Salem Church, Allentown, Pa., Dr. W. F. Kosman, pastor. Pledges for 1931 were placed in the "Chest of Joash." The budget for 1931 is \$15,224 for current expenses and \$7,500 for benevolence. On Oct. 19 the first of a series of Parables in

Tableau was presented. A memorial service for the late James F. Hunsicker was held Oct. 26, under the auspices of the Church School, with President Geo. W. Richards as the speaker. Salem's Week Day School was opened Oct. 29-30.

On Sunday, Sept. 21, the Reformed Churches of Baltimore, Md., held their second Union Service. Though the weather was warm, an audience of some 700 crowded Grace Church to its capacity. It is hoped that these union meetings will mark the beginning of a new period of progress and helpfulness for our Church in Baltimore. The Reformed Ministerial Association of Baltimore city held its first meeting on Oct. 13th. Dr. A. S. Weber was scheduled to read the paper at this opening meeting.

Rev. Dr. Ellis Hay closes a 10 year pastorate in Grace Church, Toledo, O., Oct. 31. In these 10 years, he has seen Grace Mission become a self-supporting congregation, erect a beautiful Church building valued at \$150,000, and send out several young people as teachers in Universities, a half dozen high school and public school teachers, a minister, and several young men into responsible executive positions in business and government employ. He came to Grace, Toledo, from Grace Church, Chicago. Dr. Hay will become pastor at Saegertown, Pa., Nov. 1.

Good attendance, enthusiastic interest and an offering of over \$1,500 marked the Rally Day services in St. John's Church and Sunday School, Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, on Oct. 26. Representatives of the various classes of the School came forward to the altar and their gifts were consecrated to the service of the Kingdom. Special music by Senior and Junior choirs, a male chorus, and groups of Sunday School scholars featured the occasion. The guest preacher was Dr. Paul S. Leinbach, of the "Messenger", who gave the Rally Day address in the morning and preached on "Good Citizenship" in the evening.

Rev. Alex. Harsanyi of Yonkers, N. Y., sending his 35th renewal, is kind enough to write that he has been a reader and subscriber ever since he came to this country and considers the "Messenger" "the best of all Church papers." He adds, "I can not tell you how much inspiration and spiritual help I have received through all these past years through the splendid articles in the 'Messenger'. May our Heavenly Father permit you to be our leader, in your capacity of editor, for many years to come." It is very gratifying, of course, to receive this gracious word of brotherliness from one who has done so much good among his countrymen in America.

We are grateful for a copy of one of the most interesting and beautiful booklets we have seen for some time, which was issued in tribute to our dear old friend, Rev. Albert E. Truxal, D.D., on his 86th birthday, Oct. 13, 1930. The foreword is by Dr. Geo. L. Roth, of St. Paul's Church, Somerset, Pa., and the "autobiographical" sketch which fills the remainder of this heart-warming volume, is really an interview, not intended by Dr. Truxal for the printed page, but elicited by the adroit questioning of Dr. Roth. It tells in brief form the story of a most useful and blessed ministry. All "Messenger" readers want to share in the birthday felicitations.

In Pen Argyl, Pa. (Plainfield Charge), Rev. W. H. Brong, pastor, the fall Communion were held in the 4 Churches, when 384 communed. Two catechetical classes were confirmed, one in Belfast, Pa., of 17 members, and the other in St. Peter's Church, Plainfield, of 26 members. Four new members were also added in the charge by letter and renewal. Six young people attended summer camps for religious training. On Oct. 17 the officers of St. Peter's and their wives gave a delightful reception to the new members at the parsonage.

Goss Memorial Church, Akron, O., Rev. William E. Troup, pastor; Prayer Meeting attendance averaged 118 for Aug. and 133 for the month of Sept. Last week 132 were present. The S. S. averaged 400 for Sept.; Rally Day brought 465 out, very few visitors. In a recent effort more than 100 titheers were enrolled. This Church is one of 9 Churches sponsoring a Second Bible Conference, Oct. 29, to Nov. 9, two sessions daily. The preacher-teacher is Rev. C. E. Wakefield, D. D., a Methodist clergyman, working through the Extension Department of the Moody Bible Institute.

First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, reports a good attendance at the special services, Oct. 1-12, with inspiring messages by Rev. J. C. Peeler, of Lenoir. On Oct. 12, when the Communion was observed, 9 new members were received. It was the largest Communion yet held. Rev. H. A. Fesperman, who is soon to leave Greensboro, N. C., for Hagerstown, Md., addressed the Men's Club on Oct. 16. On Oct. 19, Senior C. E. had charge of the evening worship. The members have been organized into teams for the evangelistic visitation campaign, which will continue until Christmas.

Thus far during the year 1930 a small congregation of veteran ministers and their widows has been helped by the Board of Ministerial Relief. The number is 262, of whom 89 are ministers and 173 widows of ministers. To these devoted, worthy servants of the Church our Board of Ministerial Relief will give about \$80,000 this year, which is \$10,000 more than the Board received in the way of Apportionment last year. Thus the Board gives everything it receives in relief contributions from the Church to our dear, aged and disabled ministers and their widows, and supplements these gifts of the Church by \$10,000. No Church contributions are used for overhead expenses.

Rev. J. C. Messner, of Harrington, Del., held Communion services in St. Paul's Reformed Church at Ridgely, Md., on Oct. 19. The Church was tastefully decorated in autumn leaves and cut flowers, and 71 of the 95 members communed. The offering for the morning was \$216.98. This Church has been without a regular pastor since November, 1926, but Mr. B. A. Behrens, a student of the Theological Seminary at Lancaster, conducts services here every two weeks. The Sunday School convened at 9:30 A. M., and the service was in charge of the superintendent, Mr. H. E. Koenaman. Promotion exercises were held and ten boys and girls received certificates and were welcomed into the Young People's Division.

In First Church, St. Joseph, Mo., Rev. J. B. Bloom, pastor, Rally and Home Coming Day was observed Oct. 12. It began with a rally service and promotion in the Sunday School. The Church attendance

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was good, and the Communion was larger than usual. The music was inspiring. Two new members were received, both young people, one by letter and one by reprofession. The evening service was in charge of the young people. A devotional service, an address and poem, a playlet on Sunday School missionary work, and brief address by the pastor, before a good sized audience, rounded out the day as most successful.

The first of the special services in St. Luke's, Lock Haven, Pa., Rev. William E. Harr, pastor, for the fall, was Harvest Home on Sept. 14, at both services. The Church was very finely decorated, and the attendance quite large. Promotion day was held in the Sunday School on Sept. 28, when each department of the school had a special program. On Oct. 5, Rally Day was observed with an attendance of 687. The speaker was Prof. Guy C. Brosius, superintendent of the county schools. The pastor and superintendent, Mr. C. W. Keller, also spoke. The Men's Bible Class had 125 present. The Holy Communion was celebrated on Oct. 19, with an attendance somewhat larger than usual. St. Luke's entertained the fall meeting of Classis, Oct. 27-28.

Resolutions commemorating the calling home of the sainted Rev. H. J. F. Gramm, the first pastor of Memorial Evangelical Reformed Church, Toledo, O., are as follows: "Inasmuch as our Heavenly Father has seen fit in His wisdom to remove from our midst our beloved friend, the Rev. H. J. F. Gramm, and inasmuch as we deeply feel the loss of this servant of Christ; the Consistory of Memorial express to the bereaved our sympathy and love in this their hour of trial and sorrow. And we commend them to the love and mercy of God, confident that He is able to heal all wounds."

The annual Thanksgiving Number of the "Messenger" will be issued on Nov. 20, and the annual Book Number on Nov. 27.

Are you preparing to observe Church Paper Day this year?

After reading the Stewardship Year program, a number of people asked: "But what book is recommended for Juniors,—the boys and girls of our congregations?" JUNIOR STEWARDS OF THE BIBLE, a book (50c paper, 75c cloth), by Helen K. Wallace, is an answer to this question. It was printed too late to be included with the other books listed in our Stewardship Year program. JUNIOR STEWARDS brings nine boys and girls of the Bible into the present day world, each to illustrate in a different way a phase of Christian Stewardship. There is also one chapter devoted to direct practical applications,—showing exactly wherein boys and girls may exercise their Stewardship. It is most highly recommended to anyone responsible for teaching Stewardship to Juniors.

Calvary Church, Phila., Pa., Rev. F. H. Fisher, D. D., pastor, held Harvest Home services on Sept. 28. The Church was beautifully and artistically decorated with autumn flowers, fruit, corn, wheat and vegetables. Holy Communion was held on Oct. 19. The attendance was good, 298 partook of the Holy Communion. The offering for apportionment and current expenses amounted to \$389.64. There were 2 additions to Church membership. On Sunday evening, Oct. 12, the choir gave a very beautiful musicale. A splendid address was given to the large audience by Mr. Paul Geiselman, Esq., Secretary of the Good Government League, Philadelphia. Calvary Church is starting out in the fall work with new enthusiasm. The morning congregations are very good; the evening congregations are increasing. The S. S. and the Christian Endeavor, show a decided increase in attendance, and are planning to do big things in the fall and winter.

Oct. 19 was Rally Day in St. Paul's Church, Bellevue, O., Rev. G. T. N. Beam,

pastor. The Church School had a well attended and enthusiastic service at 9.15, under the direction of the efficient superintendent, Elder John E. Wise, and the School joined with the congregation in the morning worship at 10.30, when the address was delivered by Dr. Paul S. Leinbach, of the "Messenger." Dr. Leinbach also spoke to the fine Men's Bible Class, of which Senator Allan G. Aigler is the teacher. There was a large attendance at the special Vesper service held at 4 P. M., to which the pastors and people of nearby Reformed congregations had been invited. The address was given by Dr. Leinbach, and Revs. Victor J. Tingler, G. H. Souder, D. D., and H. L. Beam, D. D., assisted the pastor in the service. A number of other local pastors and members of the faculty of Heidelberg College were present. St. Paul's congregation is one of the most active and flourishing in that section of the State, and Pastor Beam has been the successful leader of this flock for about 8 years.

Kansas Classis convened in fall session on Oct. 9, at the First Church, St. Joseph, Mo., Rev. J. B. Bloom, pastor. One item was the receiving of the Churches of the dissolved Wichita Classis, as ordered by Midwest Synod. Along with this gathering was held a meeting of the executive committees of the Missouri and Kansas Classes, to plan the final steps in the procedure for uniting the two Classes. After luncheon was served by the local Ladies' Aid, a Stewardship conference was held through the afternoon, with about 50 in attendance. Dr. J. C. Horning presided and gave the opening devotions and inspiring address. Rev. J. B. Bloom presented the report of the Classical Mission and Stewardship Committee, embodying the reports from the Committee of Midwest Synod and the Executive Committee of General Synod. Considerable discussion was aroused over the new plan of Apportioning the benevolence. Rev. A. H. Schmueser, of Kansas City, gave the report on Evangelism as prepared by Synod. The fellowship together was very helpful.

At the October meeting of the Board of Directors that body unanimously voted its approval of the following statement of policy of the Philadelphia Federation of Churches: "The Philadelphia Federation of Churches, generally accepted as the inter-Church agency of the Protestant Churches of the city, seeks at all times to foster and direct co-operative service among the Protestant Churches of Philadelphia and vicinity, thus enabling them to make a more impressive impact in local and city-wide areas. The Federation purposes to assist the Churches and allied agencies in all programs of religious and civic betterment. It seeks to render in public institutions, prisons, hospitals, summer camps, etc., such services as from time to time seem desirable. When practicable it arranges for and provides counseling and directive service for the co-operative movements among the Churches. Experience indicates this inter-Church effort is especially welcomed in the fields of evangelism, civility, religious education, civic interests, and various social service tasks."

Holy Communion was observed in Bethany Church, New Freedom, and St. John Church, Sadler, during October. The attendance in the 4 Churches during Sept. and Oct. was the best for the year. Rally Day was observed at Bethlehem, Stiltz, Oct. 5, and at St. Paul, Shrewsbury, Oct. 12. Ministerial Relief Day was observed in the 4 Churches during Sept. and Oct. for the first time. Special pre-evangelistic services are held each Sunday evening at Bethany, New Freedom, and St. Paul, Shrewsbury, in which all the members of the charge are urged to participate. The minister expects to preach a number of sermons on Stewardship in the near future, as a part of the Stewardship Year program in the Church. The work in the 4 Churches this fall has been very encouraging. The

members have been responding very splendidly to various calls of service. The outlook for an intensified spiritual work is very promising. Rev. C. M. Mitzell is the pastor.

Baltimore-Washington Classis met in its regular fall sessions on Monday and Tuesday, Oct. 19 and 20. The meeting opened on Monday evening with a keynote address by the stated clerk, Rev. John G. Grimmer. On Tuesday the committees on Benevolent Institutions, Christian Education, Missions, and Stewardship gave their reports. The Apportionment for 1931 was adopted in full. On Tuesday evening a Consistorial Conference was held, which was attended by more than a hundred of the members of the Consistories of the congregations of Classis. Revs. Norman L. Horn and Samuel A. Troxell made the presentations for the Stewardship and Evangelism Committees respectively. These addresses were followed by an enthusiastic general discussion for the next hour and a half. It was decided to meet in Consistorial conference again in December. This was the most enthusiastic, most interesting, and vital meeting of this Classis in its history. The spirit of the recent Pentecostal celebrations is following this Classis with increasing power.

Sioux City, Iowa, L. Harrison Ludwig, pastor. Rally Day was observed on Oct. 5. In preparation for the day the women of the Church made over 75 calls and the teachers of the Sunday School about 25—a total of over 100 calls made by the members of the Church during the past few weeks. The attendance in S. S. was 102 and in Church 160. In the Church a Consecration service was held for the S. S. officers and teachers, also the Departmental Promotion service with the presentation of certificates to those going from one department to the other. There are 18 officers and teachers. A Mission Study class was begun on Sept. 29, and is continuing for 5 weeks. The book for study is "Between the Americas." The class has been very well attended thus far. The minister is the teacher. During September the minister attended the Missionary and Stewardship Conference in Harrisburg and also the Midwest Synod at Lafayette, Ind. The Communion service was held on Oct. 12.

In Faith Church, Baltimore, Rev. R. Rupp, pastor, the fall program is beginning with much interest and activity. Fall Communion was observed on Sunday, Oct. 19. On Friday evening, Nov. 7, a Leadership Training Class taking up the course, "Training in Worship and the Devotional Life," will begin its work. A Liberal Club, having for its purpose development in liberal attitudes and the gift of public speech, will begin its activities within the next few weeks. On Nov. 12, Church Night will be instituted with this schedule: 7.50 to 8.40, Study and Discussion groups meet; 8.40 to 9, Evening Devotional service will be held; from 9 to 10, fellowship hour will be observed. On Sunday morning, Oct. 26, the pastor will begin a new series of sermons on the following themes: "Jesus and His World," "Jesus and the non-Christian Religions," "Jesus and Racial Understanding," "Jesus and Democracy," "Jesus and Socialism," "Jesus and Russia, India and China," "Jesus and Pacifism," "Jesus and Humanism," "Jesus, the Spiritual Statesman." From Jan. 1 to Easter, 1931, the congregation will devote the Sunday morning services to a study of "The Religion of Jesus," as based on the Gospel of Mark.

St. John's, Bellefonte, Pa., Rev. Robert Thena, pastor. Harvest Home services were held Sept. 14. In spite of the drought a fine lot of fruits and vegetables were presented. After the service the fruits, flowers and vegetables were taken to the local hospital. The offerings were \$77 for Ministerial Relief. The last Sunday in September was observed as Rally Day in the S. S. After the session of the school, they attended the services of the Church,

where the Rally Day exercises were continued. Infant baptism was administered and S. S. promotions made. The Juniors and Intermediates gave an appropriate playlet. The offerings, \$102.94, were for the school's Koshigaya station in Japan. The Holy Communion was celebrated on Oct. 5 with a large number of communicants. The offerings, \$237.50, will pay the Apportionments in full. As already announced, Oct. 12 was given to the celebration of the 50th anniversary of the laying of the cornerstone. On Oct. 19 the Rev. Frank Wetzel delivered the morning sermon. In the evening the young people conducted the service. The Juniors gave two special numbers and a Junior played a trumpet solo. Two girls, who had been at a summer camp, gave a report of their impressions. The pastor also made a short address. The pastor and Elder Ardery attended the sessions of the Eastern Synod at Allentown.

The pipe organ in Grace Church, Altoona, Pa., Rev. Ralph J. Harritt, pastor, was formally dedicated Oct. 23, in the presence of a large and reverent congregation. The service was appropriately opened by a half hour's recital on the organ by Mrs. Walter H. Kelley, a former organist of the congregation. The Rev. Charles D. Rockel, pastor of Christ Church, took the invocation, and the Rev. W. E. Reifsnnyder of Salem Church read the scripture lesson. Dr. J. M. Runkle of Trinity Church attended a part of the service. The Rev. David Lockart, of Myerstown, a former pastor of Grace Church, returned to deliver the sermon, at the request of those in charge of the dedication. The pastor conducted the formal dedicatory service. After the conclusion of the service, the members of the congregation came forward of their own accord and heartily greeted the former pastor and two visiting ministers. Altogether it was a deeply impressive and inspiring dedication. The organ is a rebuilt Moeller organ with two manuals, 21 stops, approximately 1,000 pipes, three divisions, namely, great, swell and pedal, and with Deagan Cathedral Chimes. It is enclosed in a beautiful case and is directly in front of the congregation, standing upon an enlarged platform. Its woodwork corresponds acceptably with the woodwork of the church building. It was rebuilt and installed by the Cannarsa Organ Co., of Pittsburgh, Pa.

The Russellville congregation of the Woodcock Valley Charge in Juniata Classis, Rev. J. W. Yeisley, pastor, was the recipient of a beautiful individual Communion set, presented by Mrs. Ruth Dorman, the mother of the Rev. J. Heber Dorman, pastor of our Church at Steelton, Pa. This is the childhood congregation of the Rev. Mr. Dorman and he was present to deliver the presentation address and take part in the first Communion service in which it was used. Elder Chas. R. Hess received the set in behalf of the congregation and the pastor offered a dedicatory prayer. The Charge will conduct a series of evangelistic services beginning Nov. 9, preceded by a week of prayer services. These prayer services are conducted in the homes of the members, each of the 3 congregations having its own week of cottage prayer services, the burden of the prayers being that the presence of the Holy Spirit may lead them in the two weeks of services about to follow. The pastor will be assisted by Rev. Dr. Rhoda, a blind evangelist and singer of Philadelphia. These services, held annually, attract capacity houses. Last year the results were carefully nurtured and the interest in every possible way continued until Pentecost, when 98 were received into membership.

Rev. Gustav R. Poetter, St. Mark's Church, Reading, Pa., preached in the prosperous Immanuel Church, Shillington, Pa., Rev. T. W. Rhodes, pastor, on Sunday night, Sept. 28. There was a large congregation and evidences of substantial growth in the work of the Church under the direc-

tion of Brother Rhodes. There were 830 at Sunday School Rally of St. Mark's S. S. on Oct. 5. Charles R. Krick, Isaac J. Zinn and George S. Fisher were in charge, assisted by the pastor, who spoke on "The Purpose of the Rally." Nearly 300 scholars were promoted on Oct. 12, each receiving a beautiful certificate with the seal of the congregation on it. There were 850 souls who received the Holy Communion Oct. 12. The Communion was served in the pews; 24 officers, under Elder James Wiest, assisting. A debate on Prohibition was the feature of the meeting of the Men's Club, Oct. 16. The result was that the side against the issue were adjudged the winners by the judges. And yet the debaters are all in sympathy with Prohibition. David Kendig is the president of the Men's Club. On Nov. 20, the Men's Club will visit the Men's League of Trinity Church, Mount Penn, Rev. F. A. Sterner, pastor, and Mr. Poetter will deliver the address. Rev. Jacob B. Landis, of St. James Church, West Reading, Pa., and Rev. Gustav R. Poetter, St. Mark's Church, Reading, Pa., exchanged pulpits on Sunday morning, Oct. 19. Miss Esther Ulrich reorganized the Mission Band on Oct. 18.

"Power Monopoly and the Public Welfare," and "An Appraisalment of County Fairs from the Standpoint of their Moral and Educational Value," were the subjects of papers read before the regular monthly meeting of the Ministerial Association of the Reformed Church in the Lehigh Valley, on Monday, Oct. 6, when the association met at St. John's Church, Allentown, as the guest of Rev. A. O. Reiter. The former paper was presented by the Rev. Dr. Wm. F. Kosman, pastor of Salem Church, Allentown, and the latter paper was read by the Rev. Wm. H. Brong, Pen Argyl, pastor of the Plainfield Charge. At the conclusion of the program Dr. Reiter entertained the association at dinner at the Keystone Trail Inn. The 40th anniversary of the association will be fittingly celebrated at the regular meeting next month, when the Rev. Dr. George W. Richards, president of the Theological Seminary, Lancaster, will deliver the address. The Rev. Floyd R. Shafer, of Tatamy, pastor of the Forks Charge, was elected president for the ensuing year, to succeed the Rev. John L. Guth, Orefield, pastor of the Jordan Charge, and the Rev. Walter D. Mehrling, pastor of St. John's Church, Bethlehem, was elected secretary-treasurer to succeed the Rev. E. Wilbur Kriebel, pastor of St. Peter's Church, Allentown.

In the First Church of Bellaire, Ohio, Rev. Daniel Gress, pastor, Harvest Home services were held Sept. 21, morning and evening. Although this is a city Church, and only three families live in the country, yet the edifice was beautifully decorated. A number of the members have gardens in the city and the outlying districts. Some are merchants and donate many fruits and vegetables and other store products. Notwithstanding the drought the display of fruit, vegetables and grains, flowers, plants, etc., was more profuse than in former years. This is the only Church in the city that observes the Harvest Home Festival in this way. A guest night meeting of the W. M. S. was held at the parsonage on Sept. 24. A large group of the women of the congregation was present. There are 165 women members of the Church of all ages who are eligible to unite with the missionary organizations of the congregation. An effort is being made to have all active in this work. Rally Day services were held in the Sunday School on Oct. 5. A splendid program was rendered and a larger attendance than for many months. Several missionary pageants are being prepared to be given during November. The entire offering on Rally Day was given to the Minister's Sustentation Fund. An expert Christian study class has been organized, with Mrs. Daniel Gress as teacher. A chapter of the Reformed

Churchmen's League will be organized soon. The charge was represented at the sessions of the Ohio Synod by Elder A. J. Harbaugh and the pastor, both of whom gave reports upon returning.

Zion Church, Nanticoke, Pa., Rev. Robert W. Huckle, pastor, after having the month of August as "congregational vacation month" has returned to its full fall activities. The services are well attended and Rally Day found a record attendance in both Church and Church School. The Communion was administered to a large per cent of the communicants. This progressive congregation has taken another step forward, despite the general economic depression, a contract has been signed for the remodeling and brick veneering of the Church plant. The work which has already been in progress for two weeks, when completed, it will mean practically a new Church. The new edifice will be Gothic in design and will stand in the very heart of the city, as beautiful a Church as any Protestant congregation has, of which the city and the Church at large may feel justly proud. The Building Committee consists of Mr. Baker, Mr. Windt, Mr. Thomas and the pastor. The contracting firm of Quoons Brothers, the lowest bidders, received the contract and are making splendid progress with the construction. The chancel of the Church will present a most impressive appearance, inasmuch as lectern and pulpit hangings were given to the congregation by the "Sunshine Girls' Class." These hangings were dedicated last Sunday and make a beautiful appearance and are great aids in the conduct of worship. The parish school work has been further developed and another class in Teacher Training has been organized with a fine group of young people in the class. There had also been a class organized for the purpose of studying German. This class is large and is showing great enthusiasm. The course in German will be a regular standard course as taught in the colleges.

The fourth annual mass meeting of the men of the Classis of Mercersburg was held in the Church School Building of St. John's Church, Chambersburg, Pa., Sunday afternoon, Oct. 19. Six hundred men representing 17 congregations of the Classis was the new record attendance for these annual gatherings. Eleven congregations established new records, Trinity, Waynesboro, leading with 101 men in attendance. Rev. Boyd Edwards, D.D., S.T.D., headmaster of Mercersburg Academy, was the speaker and brought the gathering a great message, taking as the text for his remarks the passage from St. Paul's letter to the Corinthians, "Do ye not know that the saints shall judge the world?" The following was the order of the service: Rev. G. E. Plott, presiding; Hymn—"All Hail the Power of Jesus' Name"; Invocation—Rev. C. B. Marsteller; Hymn—"O Master Let Me Walk with Thee"; Scripture Lesson—Rev. C. Eugene Blum; Gloria Patri; Prayer—Rev. Samuel E. Lobach; Solo, "Service"—Prof. Ward Avery; Roll Call—Rev. William J. Lowe, stated clerk; Hymn—"Jesus Calls Us O'er the Tumult"; Offering—Rev. Ray S. Vandevere; Announcements—Rev. J. C. Sanders, president of Classis; Selection by Chambersburg Glee Club; Address—Rev. Dr. Boyd Edwards; Hymn—"Jesus I Live to Thee"; Benediction—Rev. Victor H. Jones. These annual gatherings of the men of the Classis are part of the program of the Missionary and Stewardship Committee consisting of Revs. G. Ermine Plott, John C. Sanders, William J. Lowe and Elder John D. Schaal. Year after year these meetings have been growing in interest and attendance and have become an outstanding feature of Classis and worthy of consideration by the other Classes of the Church.

A new religious spirit is being manifested in the Schwenkville Charge, Rev. Scott Francis Brenner, pastor. The educational program is being strengthened and improved. In the Schwenkville Church

School the Heidelberg Departmental Graded Materials have supplanted the Uniform Lessons. The Primary and Young People Departments are making remarkable progress in the newer and better methods of Religious Education. The annual Rally Day established a record attendance. The increase in the benevolent gifts indicate that the present Church program is winning the loyalty of the people. St. James' will pay its Apportionment in full and Heidelberg will come within striking distance. The latter Church is planning an Every Member Canvass in December and the indications are that by another year the Schwenksville Charge will pay its Apportionment in full. It is in the worship of the Church that the most radical and yet popular change has been effected. The shabby and barren free service has been abolished and our Reformed "Order of Worship" has been adopted. By thus restoring the psychological order of worship our services are becoming beautiful and real and our people reverent and sincere. The altar is now central and the people are discovering that the house of God is a place of worship. The Young People's Guild of St. James Church recently entertained the young people of Heidelberg Church. As a result the young people of Heidelberg have organized a Young

People's League. This league will foster the worship, educational and social activities of the young people. They have already planned for the winter months plays, debates, discussions, musicales and numerous social events. The Holy Communion was celebrated in Heidelberg Church on Oct. 19. The complete Reformed liturgy was used. About 80 per cent of the membership came to the Holy Eucharist. The Communion Thank Offering established a local record of Christian generosity.

The Kannapolis Charge, Kannapolis, N. C., Rev. L. A. Peeler, pastor. The fall months have been marked with renewed activity in the work of the Kannapolis Mission. On Sept. 21, St. John's S. S. observed Rally Day. Special exercises were given by the children and an address was delivered by Dr. A. K. Faust, of Salisbury. The attendance was good, but not a record attendance. However, for 4 Sundays beginning Sept. 14, the S. S. attendance has been the largest of any 4 Sundays during the history of the congregation. The "Tuning In On Jerusalem" radio contest is in progress and much interest is being manifested. Dr. Faust also preached at the 11 o'clock hour on Sept. 21. On Sept. 28, Harvest Home was observed in St. John's Church. This was one of the largest Communion services ever had. The ladies of

St. John's gave a chicken supper in a vacant store room in the business section of Kannapolis, Saturday night, Oct. 11. This event was quite a success and a neat sum was realized for the debt fund. St. Paul's congregation observed Harvest Home service on Sept. 28. The Church was beautifully decorated and the fruits and vegetables were placed in the pastor's car after the service. On Oct. 12, Holy Communion was observed in this Church. The service was well attended but the hearts of the people were saddened by the announcement of the death of Rev. M. M. Noacker in California, who had served this congregation from 1908-1912, and was well liked by the people. Harvest Home service was observed in Keller Church on Sept. 21. The proper decorations were present and were donated to the pastor after the service. Holy Communion was observed on Oct. 5. Both the Kannapolis Charge and the Keller congregation keenly feel the effects of the financial depression. In Kannapolis the people have had short work. Cotton is very largely the money crop among the rural people. The low price of this staple is keenly felt by them and these things make Church finances very hard, but we are living in hopes that conditions will improve.

ART PAYS TRIBUTE IN RICH EULOGIES TO LIVING AND DEAD

The unveiling, Oct. 25, at Mercersburg Academy, of a portrait of the late headmaster, Rev. Dr. William Mann Irvine; and of a similar unveiling, Oct. 26, in St. John's Reformed Church, at Shamokin, Pa., of a portrait of its beloved pastor, Rev. C. B. Schneder, D.D., are proof indisputable of that high sense of appreciation which is accorded great and good men who acquit themselves as real benefactors of humankind.

Men like Irvine and Schneder, who match

the gifts of others towards the endowment of school and Church by their own sacrificial service, are the men who image the worthies of the race and who live character into the great stream of human history. It is men such as these whose lives constitute a definite challenge to goodness and to greatness, and their likenesses will be reflected in the army of youths they have inspired.

Doctor Irvine was one who realized the power and the meaning of the true friendship while "in the land of the living." And far sweeter to him than all the perfume of earth's belated and perishing orchids

were the felicitations bestowed upon him for a number of successive years prior to his death by the sons of Mercersburg as they assembled to honor his natal day.

Those were glad days in his busy life and buoyed up his spirits to the task of the fulfillment of a dream that was never idle. Doctor Irvine drew his inspiration from the poets, the prophets and the philosophers of the ages, and gloriously interpreted their noble attributes as the characteristic elements of true success.

And now the portrait, as a fresh shrine, placed as a token of affection and esteem, will speak in impressive silence and gain reverent response from the hearts of the



THE REV. CHARLES B. SCHNEDER, D.D., well-beloved pastor of St. John's Reformed Church, Shamokin, Pa.

(This portrait by J. W. Vale, of Kansas City, who also recently painted the portrait of Governor John S. Fisher, of Pennsylvania, was unveiled in St. John's Church Oct. 26, in tribute from a host of grateful parishoners to one of the most faithful and conscientious pastors our Church has produced. The many friends of Dr. Schneder outside of Shamokin rejoice in this evidence of grateful appreciation of this consecrated leader.)



WILLIAM MANN IRVINE, PH.D., LL.D., born Oct. 15, 1865; died June 11, 1928; headmaster Mercersburg Academy, 1893-1928; one of the outstanding Christian leaders of his generation.

(This portrait by R. S. Meryman, the gift of the Mercersburg "News" Board, was unveiled Oct. 25, on the occasion of the Annual Alumni Reunion, by the editor-in-chief of the "News," David E. Winebrenner, III, of Hanover, Pa.)

thousands who knew him best as friend and teacher; and from every line of that noble countenance will continue to radiate the true Spirit of Mercersburg.

As for Doctor Schneder, he has been recognized for many years as a leader in the Reformed Church. By the power of his example he has taught his own people to give; and in the exercise of that charming grace they have united to give him a glowing and timely testimonial of his worth as a spiritual father to the flock and his influence for righteousness in the community.

Doctor Schneder's manifold ministrations in the private homes of his parish and in the wards of community hospitals, with a smile, a kind word and a prayer for each, have marked him a friend to humanity, so that there was small wonder that among those who welcomed the opportunity to do him this signal honor there were many of other faiths.

True to his high calling, Doctor Schneder is a man of prayer, which has availed much for his success. His life is a constant challenge to his communicants to enlist their treasure and their talents with a keen sense of Christian stewardship. For the blessings that they have enjoyed under these conditions, it is only natural that his people should honor Doctor Schneder at this time, while he is still "in the land of the living"—and in the land of the loving as well.

These two men, Doctor Irvine and Doctor Schneder, had as their common Alma Mater the institutions of the Reformed Church at Lancaster, and therefore shared a mutual interest in the religious and educational life of our denomination. Their respective services extending over simultaneous periods makes it altogether appropriate that the memory of the one, and the life of the other, should be honored in these singular unveiling ceremonies. And it is true in both instances that the faithful art of the painter is overshadowed by the great heart of a host of loyal friends.

W. J. W.

Shamokin, Pa.

BERGER MEMORIAL HOME FOR THE AGED

The first anniversary of the opening and dedication of our Home was observed on Saturday afternoon, Oct. 18, with appropriate services. The addresses by George Leslie Omwake, LL.D., and Mr. Harry E. Paisley were helpful and encouraging. Dr. Omwake spoke on the rights of old age and a copy of this splendid and helpful message should be placed in the hands of every contributor to institutions of this kind as well as in the hands of every member of the Church. We are sure that it would materially aid our cause. Many people seem to forget that aged people have rights that should be respected and honored.

It was our pleasure to have Mr. and Mrs. Wm. H. Berger, the generous donors of our Home, with us in this service. Although Mr. Berger is now in his 90th year, yet he enjoyed the motor trip from his home in Asheville, N. C., covering as much as 300 miles a day. They assured us that the last year was the happiest one in their lives because of the gift they made, which made our Home possible. They gave additional evidence of their interest in this good work by adding \$1,000 to our endowment. We are very grateful for this.

The music by the organist and quartette of Glenside Church was worshipful and helpful; it was enjoyed by all present.

At the close of our first year we are compelled to make record of two deaths—Mrs. Carrie F. Sears and Mr. B. Yeakel.

We now have 24 guests in the Home, and with another one coming in a few days, we will have reached our utmost capacity.

Charles B. Alspach,
Superintendent.

MEETING OF THE EXECUTIVE COMMITTEE OF THE GENERAL SYNOD, HARRISBURG, PA., SEPTEMBER 16-17, 1930

By the Rev. J. M. G. Darms, D.D.

The Reformed Church is a going concern. Whilst the General Synod, the highest judicatory, meets but once every three years, it continues to function through its officers and commissions, but especially through its **Executive Committee**. It is simply surprising to note how the **volume of business**, pressed upon and executed by the Executive Committee, is increasing and that in a normal, democratic fashion, without any attempt at centralization on the part of the administrative officers.

The life and leadership of the General Synod should not be measured by trienniums, but by day-by-day activities and the carrying out of the programs agreed upon at the triennial meetings. In these days of co-operative life, no denomination can live unto itself or remain mute or without authoritative leadership for so long a period as three years. There are enough safeguards to preserve the treasured traditions of the Reformed Church and to forestall any attempt at autocratic manipulation in the fine Christian spirit of equity and responsibility which dominates the thinking and directs the action of the Executive Committee of General Synod.

The Executive Committee met at Harrisburg, Pa., on Sept. 16th and 17th. Dr. Charles E. Schaeffer, President of the General Synod, presided, and Dr. J. Rauch Stein acted as secretary. Only 3 of the 21 members were absent. There was clear thought and intelligent action on some matters of vital importance, while real progress was made on other matters of less immediate importance, which will, however, be shaped up before the meeting of the General Synod in 1932. There was no hurried or superficial action on any matter nor did the Executive Committee commit itself to any program or project not in keeping with the mind and the spirit of the General Synod of 1929.

The Executive Secretary, Dr. William E. Lampe, who is carrying a tremendous load in the various duties assigned to his office, reported regarding a number of matters of interest:

While **Pentecostal Year** was quite generally observed, yet there might have been richer results, had there been a more earnest seeking for the presence and power of the Holy Spirit.

Payment on the Apportionments was somewhat disturbed by the change of the fiscal year of the Church (Jan. 1st-Dec. 31st). The Church seems to have desired the change and matters growing out of it have been quite generally adjusted. Interest in Stewardship Year is increasing. The general interpretation is that the emphasis of this important subject must not be confined to this one year but must be continuous, for in it lies the dynamic for all Church activity. In matters of **publicity** the Secretary has done much, such as preparing material for the Almanac, the publishing of "Kingdom Support," the arranging of portions of the "Blue Books," together with various articles for Church and secular papers. He has spent much time in visiting Classes and Synods, in conferring with important commissions, and in promoting the Every Member Campaign.

No financial campaigns are proposed at this time. In matters of **Church administration** the allocation of representation of all the Synods on the Boards and Commissions of the General Synod received consideration. The entire work of **Life Service** is to be unified under the Board of Christian Education. The matter of **arrears** in the payment of General Synod's contingencies was considered.

The Executive Committee is co-operating with Classes and Synods in the matter of realignment of boundaries. Attention was called to the fact that all of the Synods

and many Classes now have Committees on realignment, and work is being done along these lines.

Meetings of the Classes, early in the year and in the fall, are now being arranged to conform with the new Church year. Over half of the Classes have already given their approval to this new arrangement. At the fall meetings of the Classes, emphasis is to be laid upon the work conducted by the various Boards.

A detailed statement on the growing evil of **divorce** is to be considered by the Executive Committee at its next meeting.

The Executive Secretary was instructed to formulate a **more practical order of business** for the judicatories of our Church.

Stewardship essays and posters are to be solicited. **Oratorical contests** on Stewardship are to be held and contributions for prizes for these contests are solicited from members interested in this project. The widening scope and cardinal principles of Stewardship are to be studied and brought to the attention of our Churches.

Delegates to attend the World Conference on Church Finance and Stewardship, to be held in Scotland next June, are to be appointed. The delegates are to pay their own expenses.

Dr. J. M. G. Darms, who was recently elected by the Executive Committee, to the position of Assistant Secretary, was heartily welcomed by the President and Executive Committee. Whilst he will assist in the general work, wherever necessary, his major duties will be publicity, promotion and the cultivation of the spirit and work of Christian Stewardship.

Some **radical ideas** in organization and Church administration were advanced by a Committee on Conservation of Church Membership, appointed by General Synod, 1929, and to report to the next General Synod. Rev. O. W. Haulman, the chairman, brought the report of this Committee to the Executive Committee.

The note struck at this meeting of the Executive Committee was one of **optimism**. The religion of Jesus and the Christian Church can never be defeated, but **should be advanced** energetically and collectively in this age of economic depression. We must not let the work of the Church suffer. It is of major importance and alone can create the spirit of comfort and hope and give to men a healthy, happy outlook on life.

The Executive Committee seems to be growing in favor within the Church, largely because of its tempered progressiveness and sane conservatism. An increasing confidence in the Executive Committee will only stimulate and intensify the energies and efforts of these men and women, and will help make the Reformed Church an active force in the religious world and life of today.

FOUR SCORE AND TEN YEARS YOUNG

Dr. H. C. McKinley Celebrates His 90th Birthday—Honored by His Church

Dr. Henry Clay McKinley, only surviving veteran of the Civil War in Meyersdale, Pa., observed the 90th anniversary of his birth, Sunday, October 5th. Many friends called at his home during the day to express felicitations and good wishes on his natal day, and he received besides a large number of birthday cards and other tokens of the great love and esteem felt for him by his many friends.

Despite his age, Dr. McKinley is very active and takes a keen interest in all community and patriotic events. He practiced medicine in Meyersdale for many years and although he is now retired from the medical profession, many people still call upon him and beg him to prescribe for their ailments.

Dr. McKinley has the honor of being the official doorkeeper to the balcony of

the House of Representatives in Washington, reserved for the wife of the President of the United States and her friends. While attending to his official duties at the National Capitol last year he became very ill and was obliged to return home and has been an invalid most of the time since. His physical condition, however, is greatly improved at the present time, and the aged man is again able to walk from his home on Salisbury Street to the business section of the town, a distance of about a half mile, each day.

On Sunday he attended Communion services in Amity Reformed Church. At the end of the service the pastor requested the congregation to remain in their seats after the benediction had been pronounced, which they did. Rev. B. A. Black then addressed the congregation, saying: "It is not very often that any human being lives to be 90 years old, and we have with us today one of our members who has reached that age, and we felt it to be only fitting and proper that the Church should make some recognition of this fact."

He then asked Prof. D. H. Bauman to take charge of the meeting. Prof. Bauman is Dr. McKinley's next-door neighbor, and one of his most intimate friends. Hence to him was delegated the pleasant duty of presenting Dr. McKinley with a gorgeous basket of roses and chrysanthemums. In making the presentation, Prof. Bauman said:

"Friends, I am honored to be your representative in making this presentation. After all, to say that a man is 90 years old is not saying much. Life is not measured in years; it is measured rather in the passing events. When Doctor McKinley was born, Martin Van Buren was President of the United States. Andrew Jackson was still alive and a big factor in American Politics. John Quincy Adams was a member of the House of Representatives, James Madison, James Monroe, and Thomas Jefferson had all died within the preceding decade. Abraham Lincoln was a young fellow 30 years old. It was four years before McCormick invented the reaping machine. There was no railroad in Somerset County. The place where this Church now stands was a wheat field and probably the nearest house was down at the old mill. Dr. McKinley has done a whole lot more than live 90 years. His life has always stood for the best things. His devoted service for what is right has become a tradition. His devotion to the American flag and what it represents is an inspiration. We cannot see Dr. McKinley walk the streets of this town without feeling, somehow, that his going by is a benediction. Doctor, the hearts of this congregation go with this gift of flowers—roses and chrysanthemums. The rose is

older than the human race. It has come to be the world's most universally loved flower. It typifies to us the best things of life. It typifies the things for which you have stood, it typifies the things for which you have striven, it typifies the life you have lived. The chrysanthemum is the flower of youth, of energy, of conquest, of achievement. It typifies the youth of your 90 years. Doctor, you are young. You are young in your way of thinking, you are young in your living, you are young in



Dr. H. Clay McKinley

your reading. Your brother physicians say that in your professional reading and thinking you are as young as the men just out of medical school. I am honored to present these flowers to you and wish to assure you that the hearts of the whole congregation go with this gift."

Dr. McKinley was deeply moved by this manifestation of affection and esteem, but controlled his emotions sufficiently to express his thanks and appreciation. After the presentation the members of the congregation individually pressed around him to shake his hand and wish him many more birthdays.

On Sunday afternoon Prof. Bauman got his venerable friend and neighbor to pose for several kodak snapshots, from one of which the above photo-engraving was made.

He also received messages of congratulation and good cheer from many distant friends—from nearly every state in the Union. A friend in Kansas sent him a

book entitled "Mother Brown's One Hundred Years," with the hope that he might have as many.

From its inception in October, 1889, until about two years ago, Dr. McKinley was the secretary and mainstay of the Somerset County Medical Society and a regular attendant at all of its meetings. On Tuesday of this week he attended the annual meeting of the State Medical Society at Johnstown, being the oldest member present and receiving a great ovation from the younger members of the profession.

Dr. McKinley has been a "Messenger" reader for over half a century, and in speaking to his pastor he said: "I am not only a subscriber to the 'Messenger', but I read it carefully and consider it the best denominational paper published in America." He has been a member of the Reformed Church for 73 years, and we join with a host of friends in wishing for this splendid nonagenarian the abundant blessing of our Heavenly Father. We say thank God for such a Christian gentleman who has walked so closely in the footsteps of the Great Physician!

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

There are many persons who visit the Home from time to time. Friends of the guests frequently come to see them. Others who are charitably inclined and support the Home delight to call at the Home and keep in close touch with its work and its needs. The annual Visiting and Donation Day brings many people to the Home.

Recently two groups of representative persons visited the Home in bodies. The first was the Women's Missionary Society of the Eastern Synod while in annual session in Trinity Reformed Church, Allentown. The second was the Eastern Synod also in annual session in the same city.

Since Phoebe Home is Eastern Synod's own institution caring for its aged and infirm, every member of that body is naturally much interested in the Home. There are from many churches applicants for admission on this Home's waiting list, and that naturally deepens their interest and that of their pastors in the Home.

The Home is about to be expanded to three times its present size. Many of the visitors manifested much interest in the expansion program which was evident through the questions they asked.

It was evident also that the visitors were well pleased with their Home; many favorable comments having been heard.

The authorities of the Home invite the many members of the church in the Eastern Synod to visit the Home and thus also become more intimately acquainted with their Home.

TRIBUTE TO THE FOUNDERS OF HEIDELBERG

In connection with the recent meeting of the Ohio Synod at Tiffin, on Oct. 2, a very beautiful service was held in honor of the founders of Heidelberg College. Dr. W. O. Thompson, President Emeritus of Ohio State University, delivered the address and the President of the College, Dr. Charles E. Miller, made a most interesting historical statement in tribute to the founders which will be found of special value to the friends of Marshall College as well as those of Heidelberg. Dr. Miller's address was as follows:

"When the Ohio Synod of the Reformed Church in the United States was formally organized in 1824 there were eleven ministers and eighty congregations. Obviously the great need was a school for the training of ministers if the Church was to go forward. The Synod took the first formal action in 1833 and reiterated it the following year. But there were no funds

available and a school could not be established.

"In 1838 the Synod authorized Rev. Dr. J. G. Buettner, who was living in Canton, Ohio, to teach Theology. There were two students the first year and none the second, so the effort failed.

"The minutes of the Synod of 1844 record that 'the subject of a Western Theological Seminary was indefinitely postponed.' But at the meeting the following year the matter was again considered. A bequest of five hundred dollars had been received meanwhile from the Conrad Reedy Estate (Kinnikinnick Charge, Ross County) which was the first permanent fund for the Seminary.

"The next year, 1846, it was proposed to drop the plan of a Seminary in Ohio and raise five thousand dollars to help the Seminary at Mercersburg but the fund was not raised. It is significant that in the same year Rev. A. P. Freese located

in Columbus. His purpose, according to Rev. Dr. Isaac H. Reiter, was to start a Church and also a school which might gradually grow into a college and seminary. It is also significant that in the latter part of the same year Rev. J. H. Good became pastor of the Church at Lancaster and established a private high school there. During the year 1847 the Synod was so much occupied with what was called 'Old and new measures' in theology and religion that nothing was done toward establishing a school, but in 1848 when the Synod met in Cincinnati Rev. A. P. Freese was authorized to teach Theology. During the nine months ensuing there were, according to the record, 'five theological students and a large number of scholars in the classics and the natural sciences.' Rev. A. P. Freese resigned at the end of the year and at the meeting of the Synod in Tiffin in 1849 Rev. J. H. Good was requested to give instruc-

tion to theological students during the current year. He was the editor of the 'Western Missionary' and was residing in Columbus at that time.

"It should be remembered that in this same year, 1849, Rev. S. S. Rickly established a high school at Tarlton in Pickaway County and on the 18th of April following a special meeting of the Ohio Synod was held in Tarlton with a view of changing this high school into a college. The citizens of Tarlton offered \$7200 in subscriptions and ten acres of land valued at \$800 if the institution should be located there. The Synod accepted the proposition. This action did not meet with general approval in the Church.

"At the annual meeting of the Synod, held in Navarre, beginning September 26, 1850, Rev. Hiram Shaull presented an offer of \$11,030, in cash and negotiable notes from the citizens of Tiffin if the new institutions of the Reformed Church would be located there. The action of the special meeting was rescinded and the proposition from Tiffin was accepted. Miami, Sandusky and St. Joseph Classes requested or overtured the Synod to name the College Heidelberg. This was done by formal resolution.

"Having founded the college and having determined its name and location it remained for the Synod to select the men who were to translate resolution into reality. An act of Synod has no power except through living, consecrated personalities. Rev. B. S. Schenck, D.D., was elected Professor of Theology at a salary of \$600. By ballot the Synod elected Rev. Reuben Good Rector of the Preparatory Department, and Rev. J. H. Good, his brother, Professor of Mathematics. Only twenty-one votes were cast in the election which laid upon these men the responsibility of starting a college. It was a small constituency to support such a big undertaking.

"Rev. Dr. Schenck declined the call but the Good brothers, Jeremiah and Reuben, proceeded to Tiffin, rented four rooms on the third floor of a building on Washington Street known as 'Commercial Row' and on November 11th opened the doors

of Heidelberg College. There were seven students the first day and one hundred and forty-nine enrolled during the year.

"The Ohio Synod founded Heidelberg College and the General Assembly of the State of Ohio passed the act of incorporation but the credit of having actually started the College will always belong to two brothers, Jeremiah and Reuben Good. At the special meeting of the Synod held in Tiffin eight weeks after the College began its work Rev. E. V. Gerhart, pastor of the First Reformed Church in Cincinnati, was elected Professor of Theology. He accepted the call and came to Tiffin in a few months. Later Rev. S. S. Rickly became the first Superintendent of Schools in Tiffin and joined the Heidelberg Faculty so that in the first year of the history of the College these four men, Jeremiah Good, Reuben Good, E. V. Gerhart and S. S. Rickly were the professors upon whom was laid the responsibility of organizing and developing a College.

"They made Heidelberg co-educational from the beginning and in the first catalogue they announced in addition to the Preparatory, Classical and Scientific Courses, a Teacher's Course or Normal Department and also a Farmer's Course. It is evident that these pioneers in college education were aware of the needs of their generation but unfortunately did not have the resources at hand to carry through all they planned.

"It is a significant fact that the members of the first Faculty of Heidelberg were so deeply interested in promoting not only college education but higher public education in Ohio. Two of these men, J. H. Good and S. S. Rickly, had established private high schools, and another, Reuben Good, had taught in a private high school in Greenville. There were no public high schools in Ohio at that time. Mr. Rickly was not only the first superintendent of schools in Tiffin but he afterwards became the first Principal of the high school in our Capital City of Columbus. Let it always be remembered that the Founders of Heidelberg were pioneers in public education in this great state.

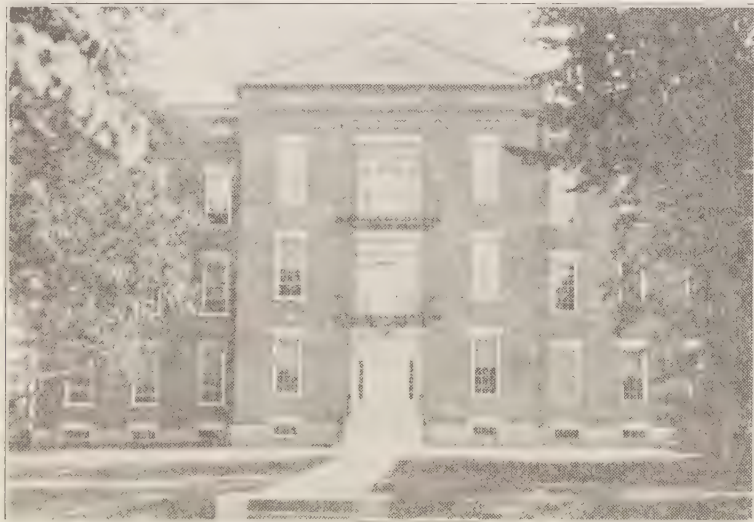
"These four men were graduates of Mar-

shall College at Mercersburg, Pa., E. V. Gerhart in 1838, the Good Brothers in 1842 and S. S. Rickly in 1843. It is a strange coincidence that there were just nine members in each of these three graduating classes. It is evident that there were very few students at Marshall College in that day and not many teachers but as we look back over the years now must we not say that Marshall College was a great college for it not only trained the minds of these young men so that they became distinguished scholars but it molded their characters, consecrated their purposes and fired their spirits with courage and a passion for service which carried them beyond the Alleghenies into this new commonwealth of opportunity and sacrifice.

"As one evidence of the spirit of these men it should be said that not a dollar of salary was guaranteed to Jeremiah and Reuben Good. The Synod named \$600 as the salary of the Professor of Theology and Mr. Rickly was supported by his salary as Superintendent of Public Schools, but no provision was made for the Good brothers. The records show that at the end of the first year they had \$588 to divide. The second year they received \$339.89 each as compensation. For five years they worked on, trusted God, and accepted as their salary the net income of the school. After that the Synod voted them a fixed salary of \$600.

"There is a modern school of interpretation which I suppose would explain the heroism of the Founders of Heidelberg from the fact that all four of them were young men. E. V. Gerhart was 33 years old, Reuben Good, 32, S. S. Rickly, 31, and Jeremiah Good, 28. Of course, they had the vision and courage of youth but having been a pupil of two of them and having known personally the other two I am persuaded that only a sincere Christian faith will account for the sacrificial spirit which enabled these men to carry on and to carry through their noble project. They trusted God and out of their meager resources laid foundations broad enough and deep enough to support the expanding work of all the succeeding years.

"It is a glorious record. Our expression of gratitude today has been long overdue. We honor these great heroes of the faith. We revere their names. Shall we not hold them in everlasting remembrance and by the Grace of God emulate their example?"



FOUNDERS HALL AT HEIDELBERG COLLEGE

(The erection of the first building on the Heidelberg campus was begun in the summer of 1851, but for lack of funds was not completed until the spring of 1853. For 33 years it was the College, for it contained the lecture rooms, the chapel, the library, the literary society halls and the dormitory for men. It was remodelled during the summer of 1929 and the summer of 1930. The rear half of the building provides dormitory rooms for 56 men and the front half 11 lecture rooms. It is a substantial structure of brick and stone, 104 feet by 64 feet. It was solidly built and will easily stand another century. It binds the College back to the beginning and speaks eloquently of the faith, vision and courage of the Founders. It has been named in their honor.)

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Mrs. Evemeyer in Easton. With but a scant margin until the expiration of Mrs. Evemeyer's ticket for Los Angeles, she snatched a brief visit to her old East Pennsylvania home and spent 48 hours with friends in Easton. Mrs. Evemeyer is enroute to California following her travels in Europe. Among the events crowded into the brief space of time was a "tea" at Ravencroft, the home of Mrs. F. A. Churchill. Members of the cabinet of Schlatter Woman's Missionary Society and a few special friends were invited to meet Mrs. Evemeyer and also have opportunity to say adieu to Mrs. E. B. Horton, president of Schlatter Missionary Society, who will travel with Mrs. Evemeyer to Los Angeles, where she expects to spend the winter.

At the request for an outstanding impression of her observations, Mrs. Evemeyer named the difficult task of learning democracy—everywhere the readjustment

from monarchical to democratic government. To satisfy her friends she gave interesting accounts of being in the midst of the huge Communist demonstration in Berlin which followed the election in Germany, several experiences in Mussolini's Italy, and the thrill of seeing the king and queen of Denmark.

A Week in Wisconsin. Letters from officers in Northwest Synodical Society bring word of the extraordinary helpfulness of Miss Greta P. Hinkle and Miss Esther Sellemeyer during the recent annual meeting, and the enthusiasm following in the wake of Miss Hinkle's further week in Wisconsin.

Judging from Miss Hinkle's report of her first visit to Wisconsin, enthusiasm was equally kindled in the visitor and the persons and places visited. Naturally the Indian school held first place, then followed the Mission House, where Miss Hinkle addressed the students at a supper meeting.

Addresses and conferences were held in a number of centers in Eastern Wisconsin including special meetings of the W. M. S. of Humbird, Immanuel Church, Milwaukee, the organization of a G. M. G. in Memorial Church, Madison. Miss Hinkle says of that occasion, "The girls were so anxious to organize, they simply wouldn't wait any longer. One of the girls had belonged to a guild in another town and several of them had been to Mission House Conference this summer." Miss Hinkle had the pleasure of speaking to the W. M. S. and G. M. G. of New Glarus—the town which suggests to the visitor pictures of beautiful Swiss valleys, fertile pasture lands and fine cattle grazing on the hillsides—the congregation, with its long independent history, now one of the foremost congregations of rural Wisconsin under the efficient leadership of Rev. Richard Rettig. A busy week-end at Appleton concluded Miss Hinkle's week in Wisconsin.

Kitchen Utensils for Miss Edna Martin.

A note from Mrs. Frank S. Bromer, 709 East Ave., Charlotte, N. C., concerns the Girls' Guilds which are assembling kitchen utensils for the kitchen of Miss Edna Martin, missionary kindergartner, Sendai, Japan. We remember that Miss Martin had her home with Rev. and Mrs. Bromer and naturally Mrs. Bromer wishes Miss Martin to be comfortable in her missionary home. Recently the G. M. G. of First Church, Charlotte, had a kitchen shower. These things will be packed and shipped with the baggage of Rev. and Mrs. Alfred Ankeny, who ask that the articles be sent to them by Nov. 8. Mrs. Bromer greatly desires that articles or money for Miss Martin's kitchen outfit be sent by Nov. 5. With the money she will purchase articles which have not been included in the showers.

The missionary organization of First Church, Charlotte, opened the winter's work with a delightful joint meeting of the W. M. S. and the G. M. G. A real Christmas tree beautifully decorated and the playette, "Love Answers the Call," featured the program. This was the occasion of the kitchen shower for Miss Martin. Beside the gifts for the kitchen the women, girls and children brought Kindergarten accessories.

Our general secretary of Christian Citizenship, Mrs. Maud B. Trescher, appeared on the platform of the Thirty-fifth Annual Meeting, State Federation of Pennsylvania Women, Oct. 14, at Seranton, Pa. In a brief address she spoke of the necessity of education preceding legislation in political and civic matters. Her first-hand experience as representative from her district gave authority to her address.

LETTER FROM YUNGSUI, HUNAN, CHINA

The sixth month of the Chinese calendar is usually reckoned, in this section, as having the hottest weather of the year. This year the Chinese calendar has two sixth months, since an extra month had to be added this year. Many prophesied that our summer would be longer than usual and now they loudly proclaim that it is much hotter than usual. Today is the 21st of the second sixth month and it is extremely hot and dry. Since my former letter in July we have had some good rains and everybody took on new life. Now for several days again vegetation of all kinds has been wilting and much is dried up and killed. There is much sickness on the street, especially among the babies and small children. When one daily witnesses the unsanitary conditions everywhere and the amount of green fruit together with fly and dust exposed food of the vendors eaten by small children, the marvel is that any are strong enough to endure it.

There has been a raise in pistage on all mail going out of the country. We must pay 15 cents in Chinese money for sending a letter to the United States. The very low value of silver has caused China to suffer financially during the last year. At present it takes nearly four Chinese dollars to buy one gold dollar. This state of affairs has caused many importers to cancel orders and discontinue buying foreign goods. The present rate of exchange makes foreign articles cost so much that Chinese cannot afford to buy them.

Our local military conditions have shaded off into a calm. Part of the forces who a month ago were threatening our border have been taken into the Nanking army. They have started for Hupeh province. Just now we have several hundred new army recruits here in the city waiting for travel money. They are a part of about 2,000 who have been recently recruited for a division of the Nanking army. Many of them are mere boys of 14 to 16 years of age. Some of the new recruits have the earmarks of former bandits.

Changsha, the capital of Hunan Province, was captured and held for over a week by Communists and bandits. We hear that great havoc was wrought in the city. Reports are too terrible to repeat until we have them confirmed or disproven. Many foreign residences and school buildings were destroyed, also the provincial capitol. It is reported that 1,000 Chinese citizens were murdered. This reckless, lawless element is daily increasing throughout China. With civil war on its hands the government is unable to cope with the present situation of lawlessness running wild in many provinces.

Last Sunday six enquirers and one Christian walked in about 10 miles from the country for the Church services. After the heat had subsided a little, they returned home late in the afternoon. In these days, when in many parts of China the Church of Jesus Christ is being persecuted and many in official positions are working against the Church, it is encouraging to have a few common folk willing to walk 20 miles on the Lord's Day to worship with other Christians. A new group of women enquirers has begun to study the Gospel at Truxal Chapel. The class will meet each Monday evening. W. H.

Aug. 15, 1930.

LIKE GOLDSMITH'S PREACHER

He has nine in his family, this preacher, but he manages, somehow, to support them all on an income of \$2,450, out of which he gives a tithe of \$280; and he reports himself not to be in distress. Probably other ministers do as well and say nothing about it; but this preacher's letter may interest, if not actually stir, the so-called "nickel" Christians who sit in the pews. The letter

appears in the "Michigan Christian Advocate" (Methodist), wherein the anonymous writer tells us what it means to support a family of nine on his meager stipend:

"It means in school when one wants a nickel for a valentine, so do several others. When one wants a nickel for Sunday School, the others will accept but little less. It means 9 pairs of shoes; 9 pairs of arctics or rubbers, 18 pairs of stockings, at least, some silk and some not; 18 suits of underwear in winter, and 18 of different type in summer, 36 in all. No wonder mother nearly died before we got the washer.

"It means at least 50 handkerchiefs a week; 5 beds to wash for as well as make; 9 hungries to cook for; until distraction of the 84th brain cell 'sets in'; then there are books for school, tablets, pencils, pads, and uncountable things, nickels and dimes until you wish you had a cashier's window to shove it out at them; and then some exceedingly thoughtless folks, who care not for a family, complain when the nine all yell at once. Well, well!

"A bulk estimate for this family in one year required wearing apparel which in itself with its numerous suits, dresses, overcoats, sweaters, mittens, caps, hats, etc., amounts to \$300 and makes a half-room full when piled up. What did they eat? 250 pounds of beef, 20 of bacon, 45 dozen eggs, 250 pounds of flour, 150 loaves of bread, 10 pounds of pork, 250 pounds of oatmeal, 40 pounds of chicken, 1,130 quarts of milk, cakes not many, pies less, 350 quarts of canned fruits and pickles manufactured at home, to say nothing of three barrels of empty cans leaving the premises annually, 45 bushels of potatoes; carrots and vegetables of various kinds, about three barrels. Fresh fruit runs into \$25 a year, at the very least, outside of 25 bushels of apples when procurable. Rugs, chairs, furniture are incidentals. In one year, however, this family with only one income gave \$280 a year as a tithe of a \$2,450 income.

"Add to all this 780 gallons of gasoline, 30 gallons of oil, \$150 worth of repairs, and what would you have left for insurance, if you wanted it, or how much would you put in the bank? We now know how, or we don't know how Brother _____ ever pulled through.

"The 'Literary Digest' we take, along with a daily paper, 'The Advocate,' and four other religious journals, and with care are able to buy sometimes 10 or 12 new books a year."

And some people wonder why we are raising a pension fund to take care of our aged ministers. J. W. M.

A METHOD OF PRAYER

By Henry Nelson Wieman

The following method of prayer I have found most helpful, practiced before retiring at night or soon after rising in the morning.

1. **Relax.** Rest upon God. Allow the petty interests, prejudices, and passions of the hour to fall away as you are lifted and sustained.

2. **Aspiration.** Open the mind to the vast unexplored possibilities for good which may be found on the highest way of life.

3. **Face the big problem.** View it squarely, try to see through it and get it in the right perspective. Wait thus before it.

4. **Self-Examination.** Search your habits, mental attitudes, past experiences, to see what change should be made in yourself. Never stop with the evil, but ascertain what good corrective habit or mental attitude you need.

5. **Statement of need.** State in accurate, affirmative language this required habit or mental attitude.

6. **Repetition.** Repeat several times this statement of the new habit or mental attitude that is required, the while resting upon the sustaining might of God.

HOME AND YOUNG FOLKS

Visitor (to Johnnie, who has upset a bottle over new carpet)—“Tut, tut, my boy; it's no use crying over spilt milk.”

Johnnie—“Of course not. All you have to do is to call the cat to lick it up. But this happens to be ink, so mother'll do the licking.”

Chairman Legge of the Federal Farm Board recalls the old story of the preacher who was to fill another clergyman's pulpit. After being cautioned not to bear down on the liquor question because Deacon Jones, who was one of their best supporters, was also very fond of his toddy, and not to attack racing because Deacon Smith kept a racing stable, etc., he very naturally asked the question as to what it would be safe to talk about. The reply was that he might attack the Mohammedans. It was safe to attack them because there were none of them in the congregation.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE GIRL SCOUTS

Text, Luke 1:80, “And the child grew, and waxed strong in spirit.”

St. Luke was a physician, and he points out some things which the other gospel writers do not mention. In our text he is speaking about John the Baptist.

In speaking about Jesus, at the end of the second chapter of his Gospel, St. Luke says, “And Jesus advanced in wisdom and stature, and in favor with God and men.” As a physician he thought of the all-around development of Jesus, physical, mental, spiritual, and social.

These texts are therefore appropriate in speaking about the Boy Scout and the Girl Scout movements. These organizations are concerned about the all-around development of boys and girls in their teens, and help them to become stronger, better, more honorable and more useful.

I have told you several times about the Boy Scouts and their work. This time I am going to speak to you more particularly about the Girl Scouts. It is appropriate to do so at this time because this is Girl Scout Week.

The Boy Scout movement was started in England in 1908 by Sir Robert Baden-Powell. It became popular at once and spread widely, and was a great blessing to boys in their teens.

As soon as the girls saw what a splendid thing the Boy Scout movement was they felt that something similar ought to be done for them. They, therefore, organized what was known as the Girl Guide movement. Sir Robert Baden-Powell, perhaps looking upon this movement as a protest on the part of the girls for being overlooked in his work for the boys, with the help of his sister, Miss Agnes Baden-Powell, gave them some sort of organization, and in 1910 devised the Girl Scout scheme.

The Girl Scouts of America were organized in Savannah, Georgia, in 1912, by Mrs. Juliette Low. Mrs. Low had lived for many years in England, where she was a friend of Sir Robert Baden-Powell and his sister. She was so much impressed by the splendid results of the Boy Scout and Girl Scout movements as she saw them in England that she desired to bring the blessings of this organization to the girls of America, and the quarter-million of girls who are banded together as Girl Scouts in America owe much to this wo-

man founder of the organization in this country.

During these eighteen years many thousands of girls have enjoyed the benefits of their connection with the Girl Scouts of America, and some of them are today among the officers of the national and state organizations, or have charge of troops throughout the country as they seek to share with their younger sisters the blessings which have come to them.

Girl Scouts is an organization for girls between the ages of ten and eighteen years, with a program of “home-making, health, citizenship, and out-of-door activity.”

There is much similarity in carrying on the work of both the Boy Scout and the Girl Scout movements. There are some things which are stressed more for the boys and others for the girls because of the difference in sex, but the same general principles govern both organizations.

The troop, consisting of from eight to thirty-two members, is divided into smaller groups or “patrols” of from six to eight members; which is usually the size of clubs or cliques which the girls naturally form among themselves in their early teens.

Each patrol elects a leader, and these patrol leaders with an adult leader, called the Captain, form a “court of honor,” which considers suggestions made by the patrols and plans the programs and activities of the troop.

The promise which every girl scout takes is similar to that of the Boy Scouts: “On my honor, I will try to do my duty to God and my country, to help other people at all times, and to obey the Scout laws.”

The Girl Scout laws are similar to those of the Boy Scouts, and are as follows: 1. A Girl Scout's Honor is to be Trusted. 2. A Girl Scout is Loyal. 3. A Girl Scout's Duty is to be Useful and to Help Others. 4. A Girl Scout is a Friend to All, and a Sister to Every Other Girl Scout. 5. A Girl Scout is Courteous. 6. A Girl Scout is a Friend to Animals. 7. A Girl Scout Obeys Orders. 8. A Girl Scout is Cheerful. 9. A Girl Scout is Thrifty. 10. A Girl Scout is Clean in Thought, Word and Deed.

There are three ranks among the Girl Scouts: 1. **A Tenderfoot.** The Girl Scout pin is the only badge worn by a tenderfoot, which is worn on the knot of the necktie when in uniform. The tenderfoot voluntarily takes the promise, learns the laws, and begins to “do a good turn daily.” “She must show observation by telling about her animal pet, know the pledge of allegiance, the executive officers of her community, state and nation, and understand observances in connection with the flag. She must practice thrift and know certain knots and woodcraft signs.”

2. **A Second Class Girl Scout.** A trefoil embroidered in dark green on Girl Scout green cloth is worn on the left sleeve about midway between shoulder and elbow. “She makes further progress in homemaking, woodcraft, learns to value and safeguard her own health, and must perform some service to her home, troop, Church, or community.”

3. **A First Class Girl Scout.** The green trefoil set within a red border on which is embroidered the motto “Be Prepared” is worn on the left sleeve about midway between shoulder and elbow, taking the place of the Second Class Badge. “She shows still greater progress in these requirements, particularly housekeeping, child care, and cooking; must be able to swim and understand lifesaving methods, start a savings account, train a tenderfoot girl scout, and serve her community in some tangible way.”

Girl Scouts interested in some particular subject such as art, athletics, music, gardening, or horsemanship, may win merit badges for special knowledge. The golden eaglet, highest award of the Girl Scouts, is given to a girl who has earned twenty-one such badges and the letter of recognition of girl scout spirit as shown by service.

Hiking and camping play an important part in girl scouting throughout the country. Every girl scout tries to go to camp for at least one week each summer and to a week-end camp during the winter. “It is in these camps that girls learn to watch and study birds, trees and flowers, learn how to camp comfortably, to cook and build fires out-of-doors, and to find their way with the sun and stars as guides. It is in camp that they frequently become interested in folk-dancing, handicrafts of various kinds, group singing and pageantry, that they may carry on during the rest of the year in their own communities and homes.”

If I had a dozen boys and girls, I would want all of them to be members of the Boy Scouts and Girl Scouts because of the wholesome influence these organizations exert upon their members.

Blessed are the happiness-makers; blessed are they who know how to shine on one's gloom with their cheer.

Henry Ward Beecher.

Birthday Greetings

By Alliene S. De Chant

Every month there comes to my desk a four-page paper which is like a big, fat letter. It is “The Orphans' Friend” from our St. Paul's Orphans' Home, Greenville, Pa., where, since 1867, 1,354 boys and girls have been cared for. And the one that came just the other day is so full of worthy “Trees” poems, composed by our Birthday Club folks there, that I want to share all six of them with you. (But I miss the cheery columns in it, written by our Lucy Welty, who gave years of “mothering” to the poem-makers.) Here they are (three this week, and three next week):

TREES

By Amelia Walker

There's something in my heart that thrills,
It grows in vales and o'er the hills,
It is most lovely e'er to me—
It is a tall, exquisite tree.

* * *

WHAT DO THE TREES SAY?

By James Edinbo

Some trees are large and some are small,
But all trees are lovely in fall;
'Tis then they speak so much to me
That I can't hear all that I see.

Would you believe? Well, it is true,
And their way of speaking is nothing new,
We wrote in pictures, once did we,
That's how my favorites speak to me.

* * *

THE BEAUTY OF A TREE

By Sarah Winnail

The beauty of a tree, I cannot help see,
Be it tiny or tall, I love them all;
In autumn's bright dress,
God Himself seems to bless,
And they bow in the wind to the Master's call.

The Story of the Stubborn Bee

By Clare MacDermott

Mrs. Honey Bee lived very happily with her family in the hollow of a large Elm Tree. Her time was nearly all taken up, for, as you know, Bees have their duties, as well as little boys and girls. One of Mrs. Bee's duties was to gather pollen from the different flowers and bring it home to the Bee Babies. Although Mrs. Honey Bee was very good in some ways, I am sorry to say she was inclined to be stubborn. If she once made up her mind to do a thing, she would do it, no matter what happened. Some little folks I know are very like her in this respect. One bright, sunshiny morning, Mr. and Mrs. Honey Bee were having an argument over their breakfast. Mrs. Honey Bee knew a Crimson Rose that lived on the other side of the field at the end of a long road.

"The Crimson Rose has exactly the kind of pollen I need for baking my Bee bread," said Mrs. Bee to her husband. "I think I will take my basket over there in a little while and collect some."

"I wouldn't fly in that direction if I were you, my dear," said Mr. Honey Bee. "There is a Kingbird living in the apple tree at the end of the road."

Although Mr. and Mrs. Honey Bee were talking to each other, they did not talk as little girls and boys do. The Bees exchange thoughts by means of their antennae or feelers. Mr. Bee's opinion was held in some importance in the Bee community. He was a member of the Bees' Rotary Club and was greatly respected by the other Bees. Mrs. Honey Bee generally paid some attention to his advice. This morning, however, she decided she was going to visit the Crimson Rose, in spite of what anybody said. So she merely replied, "Nonsense!" and flew away over the meadow. When she had gone a short distance, she met a Sunflower drooping her golden head by the roadside.

"Won't you stop and gather my pollen, Mrs. Honey Bee?" she asked politely.

"No, thank you," replied Mrs. Honey Bee. "I am on my way to visit the Crimson Rose who lives at the other side of the field at the end of the long road."

"I would not fly that way if I were you," said the Sunflower. "I hear there is a Kingbird living in the apple tree at the end of the road."

"One may hear anything," remarked Mrs. Honey Bee, hurrying on, and leaving the Sunflower to think she was not very polite. She flew past the apple tree very quickly indeed and enjoyed a pleasant visit with the Crimson Rose. She filled her basket with pollen, and also carried some away on her legs, which are provided with hairs for that purpose. As she started on her homeward journey, she thought:

"I'm so glad I paid no attention to what Mr. Honey Bee told me. I have just the kind of pollen I need and haven't even caught a glimpse of the Kingbird."

Just at that moment she reached the apple tree in which the Kingbird, sometimes called the Bee Martin, lived. She had built her nest on the end of a branch. It was composed of weed stalks, grasses, and rootlets, and was well lined with moss-plant down. In the nest she had laid five handsome, creamy white eggs spotted with umber brown. It was long past the Kingbird's breakfast time and she was feeling very hungry. She flew down from the nest and caught sight of Mrs. Honey Bee.

"Oh, what a nice, fat Honey Bee!" she cried. "What a delicious breakfast I shall have!"

Mrs. Honey Bee heard this remark and very nearly died of fright. How she wished

now she had paid attention to her husband's advice!

"If ever I get home alive, I shall never be stubborn again," she gasped. She flew faster and faster, with the Kingbird in close pursuit. She felt her strength leaving her and was about to sink down, exhausted, when the Kingbird's attention was luckily attracted to a grasshopper by the roadside. She paused to make a snatch at it, and Mrs. Honey Bee made a dart forward and fell into the nest. Mr. Honey Bee was at home and could not resist saying:

"I told you so! You had a narrow squeak of it. Now perhaps you will mind what I tell you!"

When Mrs. Bee recovered, she admitted it was her fault she had so nearly become the breakfast of the Kingbird. Later, when making up the pollen she had collected into Bee bread for the Bee Babies, she resolved to profit by the lesson and never again refuse to listen to well-meant advice.

(All rights reserved.)

Teacher—"Now, Johnny, can you tell me what became of Noah and the ark?"

Johnny—"The baby sucked all the paint off Noah, and pa stepped on the ark and smashed it."

Mike was going to London for the first time in his life, and his friend Pat was giving him a few hints on what to do and where to go in the great city. "What do I do when I go to the Zoo?" asked Mike. "You be careful about the Zoo," advised Pat. "You'll see some fine animals if you follow the words 'to the lions' or 'to the elephants,' but take no notice of the one 'to the exit,' for, Mike, it's a fraud, and it's outside I found myself when I went to look at it."

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE, No. 13

F R E S H
R A M I E
E M B E R
S I E V E
H E R E S

CURTAILED WORDS, No. 11

1. Curtail folks who annoy children and find their name. Curtail the name and find out what they do. Curtail what they do and get what Ceylon cultivates in abundance. Curtail once more and attend an afternoon repast.
2. Curtail what Babe Ruth makes and get the name of a Greek poet. Curtail his name and find the sweetest spot on earth. Curtail twice and get an interjection.
3. Curtail twice a case intended to keep its contents moist and get another name for moist. Curtail twice and hear what your top said when you spun it.
4. Curtail twice a public procession and find a seaport on the Amazon in Brazil. Curtail this name and get the established value of your securities.
5. Curtail to have observed and get a brief letter. Curtail and find a negative. Curtail once more and get another negative.
6. Curtail the noisy signal on a steamer and get the title of respect used in addressing a sovereign. Curtail and get the present title of address for a man.
7. Curtail twice the plate used to check the draft and get a moist atmosphere. Curtail and see an obstruction for impounding water. Curtail and hear a baby's first word.

A. M. S.

The Family Altar

By A. W. Krampe

HELP FOR THE WEEK NOV. 3-9

Practical Thought: "Thomas answered and said unto Him, My Lord and my God." John 20:28.

Memory Hymn: "Before the Lord We Bow."

Monday—Thomas Despairing
John 11:11-16

All that we know about Thomas, called Didymus, the twin, is found in the Gospel of John. His is an interesting personality and we are thankful to John, his fellow disciple, for recording the incidents. We are introduced to Thomas in the story of the death of the raising of Lazarus. Jesus wanted to return to Judea and the disciples were afraid of the Jewish leaders, who were very hostile to Jesus. When the other disciples tried to prevent Jesus from going Thomas said: "Let us also go that we may die with Him." He urged his companions to face the worst. He looked upon the dark side of things. He was a man of gloomy temperament, but not selfish and without courage, for he was true and loyal to Jesus.

Prayer: Dear Master, we thank Thee for Thy patience with us. As we look upon life we are inclined to see nothing but difficulties ahead and then we despair. Help us to look up to Thee and lean hard-er upon Thee. Amen.

Tuesday—Thomas Inquiring
John 14:1-7

Our Scripture passage is taken from the conversation of Jesus with His disciples after the Supper. Thomas asked a question and this gave Jesus an opportunity to utter the great saying: "I am the way, the truth and the life." Thomas was not un-concerned about the matter of the Master's going away. Most sympathetically, there-fore, did Jesus give definite information to the sad-hearted Thomas. We are thank-ful to Thomas for asking that question. We now know that the way to the Father's house and heart is Jesus.

Prayer: Dear Father, we thank Thee for Jesus Christ and those wonderful sayings of His which have brought comfort and strength to us in times of perplexity and sadness. Amen.

Wednesday—Thomas Convinced
John 20:24-29

The report of the disciples, Jesus is alive, we have seen Him, seemed too good to Thomas to be true. He did not question the honesty of his companions when he said: "Except I shall see, etc., I will not believe." His doubt did not proceed from an unwillingness to believe but was due rather to his temperament. It was for this reason that Jesus made a second ap-pearance and may we say, perhaps for the special benefit of Thomas who had been absent at the first appearance. Jesus offered the "honest doubter" the proof he had demanded. Thomas was convinced. He did not need the proof. His doubts van-ished and he rose to a strong confession of faith in the words: "My Lord and my God."

Prayer: We begin this new day in Thy name, dear Lord, and humbly ask Thee for grace. We are weak but Thou art strong. Thy grace is sufficient for us. Amen.

Thursday—Thomas Enlightened
John 21:1-8

We are not surprised to find Thomas mentioned as one of the seven to whom Jesus appeared on the morning at the sea-

side. Having seen the risen Lord he too, was glad. The purpose of this appearance was not so much to convince the disciples of the fact that Jesus was risen but rather to prepare them for their future work. The disciples needed the guiding and directing power of Jesus. Thomas had not separated himself from his companions and thus he shared with others the instruction and fellowship of the Master on the shore of Lake Galilee.

Prayer:

"O teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words, that they may reach
The hidden depths of many a heart." Amen.

Friday—Prayer for Belief Mark 9:21-29

The story of the healing of the demoniac boy was told by Mark, who reports the conversation between Jesus and the boy's father, emphasizes the importance of faith. Jesus tells the father it's not a question of whether I am able to heal the boy, the question is, do you have faith in Me? The father's answer is: I do believe, but my faith is weak: Lord strengthen my faith, for I am willing to be made willing. That humble prayer is answered in a remarkable way.

Prayer: Father we thank Thee that for a brief moment we may stop to think of Thee and of Jesus Christ who is willing to quicken our faith, for without faith it is impossible to please Thee. Increase our faith. Amen.

Saturday—The Cure for Doubt John 7:10-18

Obedience is stressed no less in the Scriptures than faith, in fact the two belong together and it is hard to separate them. Obedience to the will of God is the evidence of faith in Him. We must do that much of the will of God as is plain unto us and then we shall grow in grace and faith. Abraham obeyed God and this was reckoned unto him for righteousness. Faith may start out as an adventure but it always ends in a rich experience. The cure for doubt lies in the doing of the will of God.

Prayer:

"My gracious Lord I own Thy right
To every service I can pay;
And call it my supreme delight
To hear Thy dictates and obey." Amen.

Sunday—Wisdom's Worth Prov. 3:13-20

It is the part of wisdom to apply the knowledge we have acquired and make it serviceable to ourselves and others. We are admonished to acquire knowledge and to seek wisdom in order to live a happy, satisfying and worth while life. However, we must not forget that "The fear of the Lord is the beginning of knowledge and wisdom." Prov. 1:7; 9:10. The Sabbath with its many opportunities invites us to richer and deeper experience along these lines. We are to grow stronger and better through the worship of this day.

Prayer: Dear Father, we thank Thee that Thou hast set apart one day out of seven so that men may lay aside earthly cares and toils and seek rest in fellowship with Thee. Bless the services of this day wherever Thy children meet for prayer and the study of Thy Word. Amen.

THE YOUTHFUL ADVENTURER AND THE OLD TAR

(A Parable by Harry M. Chalfant)

Once upon a time the Pennsylvanians built a boat. Knowing that the waters over which they must sail were infested with giant Liquor Sharks they made their ship as strong as human ingenuity could devise. And the name therefor was Snyder-Armstrong. Before they had sailed many years the Liquor Sharks had lashed

the boat so furiously that here and there it sprung a leak. There was great confusion among all the people on board. Something must be done.

The time came for the choice of a new captain. There came forth a Youthful Adventurer named H—— and asked the company to select him.

"What will you do with this ship?" the people cried.

And the Young Adventurer said: "Seeing it is leaking some, I would knock the bottom out of it."

"Alas," they cried, "but the water is full of sharks and how could we hope to escape them?"

"Ah," said the Young Adventurer, "it will be time enough to think about escaping after we have sent our ship to the bottom."

Then some of the folks on board sought out an Old Sailor who was in the company. His grizzled countenance told the story of many a battle on the Stormy Deep. Before the Young Tyro was born this Old Codger had battled typhoons and tornadoes. He had sailed on every ocean and had passed through dangers without number. Upon one occasion he had for 4 years piloted the Ship of State and had come through safely to the honor and credit and good will of all concerned. And the people on board who were deeply troubled said:

"Sir Gifford, seeing the ship has been battered by the sharks and is having trouble, what would you advise?"

And the Old Tar said: "Out of my experience of forty years in sailing the seas I would say: 'Sail on. If the boat springs a leak caulk it up. But do not desert the ship until a better one is in sight. Let every True Sailor on board take his place in the battle against the sharks that are seeking to destroy us.'"

And the people went away and considered diligently all the words of the Young Adventurer and the Old Sailor and they took a vote as to which of these two should be made commander of their boat. And the people who were shark-minded voted for the Young Adventurer. But all who were mindful of the women and children said: "We want the Old Sailor at the helm once more."

Everybody voted, each man and woman according to his or her convictions. So intense was the feeling that nobody on board forgot to cast his or her ballot and the Old Tar was put in command of the ship and she sailed safely among the sharks—and the sharks were not able to hurt the ship.

HOME EDUCATION

"The Child's First School is the Family"
Froebel

INTELLIGENT TRAINING HELPS

Pauline Herr Thomas

There is a youthful arbiter on our street. At nine years of age she has all the tact of a seasoned diplomat. The idol of boys and girls alike, she supervises the play of both, ironing out the most delicate difficulties. It follows that she is rarely to be seen in a difficulty herself. I predict a future much above the average for her.

THE PASTOR SAYS

By John Andrew Holm

Why say "poor but worthy?" Why not "rich but worthy?" Would you call Jesus poor but worthy? Let all snobs think this over.

She has gone a long way toward mastering at nine what few adults succeed in mastering at all.

The ability of controlling one's emotions to the point of being able to withdraw from an argument at the auspicious moment, to settle a controversy without becoming embroiled in it oneself, to lead without usurpation, and to hold, meanwhile, the regard of one's associates—all these would appear to be traits of character amounting to genius, and genius, we know, is inborn. I have no doubt that this child has a natural endowment of tact and good sense. BUT let us hear what her mother has to say of her.

"Mrs. Thorpe," said I to this mother one day as we chatted, "your little daughter seems to be unusually well blessed with a quality we may all envy. She is a born diplomat."

"It is gratifying indeed to hear Ruth spoken of in such a fashion, Mrs. Thomas," she answered, "and although I should be still more gratified to be able to agree with you that she is 'a born diplomat,' I am, I think, justly proud of the fact that what degree of success she has attained in that direction is largely the result of development rather than endowment. She seemed indeed to be born with sufficient lack of diplomacy to make it my clear duty to find out what might be done about it.

"To cite one phase of my procedure: I wished to avoid interfering in her difficulties with other children and yet prove to her the futility of argument and the advisability of concurrence occasionally. I remember an occasion when she had a heated argument with a playmate which wound up with a fist fight. After sufficient time had elapsed for emotion to cool, I explained to her that if she had chosen to drop the argument early enough it would not have resulted in blows.

"But, Mother," objected Ruth, 'she would have gotten the best of the argument then.'

"No, not if you had suggested to her that you both ask someone who knew better than you. It would not do you any good to get the better of any argument only to find you were not right. On the other hand, even though you are sure you are right, keeping up the argument will only make your playmate less willing to agree.'

"This is only one of many suggestions I made to her. Just yesterday, I heard:

"Please, Virginia, let me use the iron now; you have had your turn."

"No, I want it."

"Now listen, Virginia, you know the only way to play right is to play fair. Look at the pendulum of that clock. When it stays a longer time on one side than on the other you may have a longer turn."

"There was silence. Then I heard Virginia laugh and after a moment or two Ruth was saying, 'Thank you, Virginia.'"

That precocious bit of diplomacy, if a fair sample, shows, I think, that Mrs. Thorpe may justly feel proud.

"As a general socializing agency for the child from four to six years of age, as a means of character education, and as preparation for the first grade, I consider the work and play of the Kindergarten invaluable."—E. J. Bonner, Principal, City Normal School, Rochester, New York.

The National Kindergarten Association will gladly assist any who are interested in procuring this benefit for their children. Write to the New York office, 8 West Fortieth Street.

JUST HABIT

"I don't like the way you clean my boots, Mary. Look, the uppers have hardly been touched."

"I s'pose it's force of habit, sir. In all my previous places the gentlemen wore spats."—Humorist.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The heavy frosts have had their effect on the mountain and Bethany Home is surrounded by the most beautiful shades of red, gold, and brown.

The apple crop has been gathered. While the drought effected our crops the apple orchard yielded 800 bushels, of this amount 600 bushels are in our storage cellar. The last cider and apple butter was made on Thursday, Oct. 23. The potato crop was only 600 bushels, a considerable decrease over last year.

On Wednesday, Oct. 22, fifty persons from Frieden's Union Church, near Bethlehem, came to the Home. They brought a box lunch which they ate in the playrooms of Santee Hall, after which they made a tour of the buildings. The rest of the day was spent by helping in the sewing rooms. After doing a lot of work and placing a fine offering in the hands of the superintendent, and giving a candy treat to the children, they left in the evening bearing with them the best wishes of the Bethany family.

Mrs. C. Harry Kehm, who had served as head matron, moved to Pottstown on Tuesday, Oct. 21.

The Gould Foundation, through the influence of Miss Bunke, who was with us last summer to study our recreational life, donated to our Home 37 framed pictures for the cottages, subscriptions for 6 magazines, \$25 for the purchase of toys, and 135 new profusely illustrated books of the latest editions. This was an excellent contribution to the work of the Home.

THE REPORT OF EASTERN SYNOD'S PERMANENT COMMISSION ON SOCIAL SERVICE AND RURAL WORK

(A rewarding interpretation of the Social situation and Christian duty)

Dear Fathers and Brethren:

Your permanent Committee on Social Service and Rural Work held its annual meeting on Sept. 17 in Harrisburg to hear the reports of the chairman of the Classical Committees, and to consider items of interest and programs of activity. The Rev. J. M. Mullan, D. D., attended the meeting, representing General Synod's Commission on Social Service and Rural Work.

We deem it wholly unnecessary in this annual report of our work to stress the social implications of the Gospel and the social responsibilities of the Christian Church. This Synod, indeed, our Reformed Church as a whole, has long ago committed and consecrated itself to the task of Christianizing our social order. And we are fully persuaded that in this endeavor we are responding to the call of Christ and co-operating with the Spirit of God.

Nor is it necessary to remind you that we have organized an efficient and closely articulated agency for the promotion of social service extending from the General Synod down to the Classes. These several agencies have rendered vital service to the Church that has created them and to the cause which they represent. They have kept our attention focused upon the social message and ministry of the Church. They have given us both information and inspiration. They have been active with pen and voice in promoting the cause committed to their care. From time to time they have made reports on pressing social problems and they have presented definite programs for their solution. Thus they have shown us the difficult and laborious way to constructive endeavor. And, more than that, your commissions and committees on Social Service cannot do. Finally all their

work comes before the tribunal of consistories and congregations, not merely for verbal approval, but for vital action. Ultimately their recommendations must make their appeal to the individual conscience, enlightened by Christ and to souls filled with His spirit, as the way of life in which His disciples must learn to walk toward the Kingdom of God.

The difficulties of finding and following that way of life in our present social order are stupendous. But on one thing all of mankind seems to be agreed. All is not well in this world of ours. That is the verdict of thoughtful men everywhere, in the Orient and in the Occident, in Europe as well as in America. And everywhere meetings are being held where statesmen and diplomats, scholars and scientists, leaders of commerce and representatives of industry discuss our manifold malady and seek a remedy. There have been ages when mankind was at ease, complacent and confident that God is in His Heaven and all is well with the world. Not so long ago multitudes made a fetish of evolution. It was widely believed then that progress, endless and inevitable, was decreed by the very nature of things. By some inherent magic the universe was supposed to be producing supermen, the competent architects of a super-civilization whose religion was science and whose omnipotent deity was the machine.

From that delusion, at least, we have been mercifully delivered. Today men no longer worship the machine. They are beginning to fear it, both in the political and in the industrial realm. They realize that the machine may easily wreck the civilization that has been created by it, even as it has thrust problems upon mankind, in peace as in war, whose solution baffles their understanding. Today the world no longer faces the future in the complacent assurance that evolution will automatically conduct our race to the goal of its hopes and dreams. Men and nations are more anxious for the morrow than, perchance, they have ever been before.

Thus over all this wide round world today a spirit of unrest is brooding, and a sense of failure and frustration. Men are seeking a deliverance from the fears that haunt their souls and from the burdens that crush their bodies. There is a divine urge in them demanding a more abundant life and protesting against all the hoary wrongs and all the vested rights that cripple life and crush it.

And that deliverance the Lord Jesus proclaims to all these captive souls, and there is none other can bring it. He came that men might have life and have it more abundantly. He has won many an Exodus for mankind out of bondage into a larger freedom. He is still our leader, the great Physician who alone can bring health and strength to our social order. He knows our malady, and He has the remedy for its cure. That malady is the sin of selfishness. And its sovereign cure is repentance and faith in the good news of the Kingdom of God. There is no substitute for that. And there will be no radical cure of the manifold ills that mar and maim the corporate life of humanity until the Gospel of Jesus Christ is heard and heeded in the parliaments of nations and in the conferences and congresses of our social leaders.

But in order that, ultimately, Christ may rule at Geneva and at the Hague, in the commercial and industrial realm, he must, first of all, be enthroned in the hearts and homes of mankind. His Gospel must first be wrought and taught into the lives of the multitudes of mankind. Let us rejoice in all the pacts and treaties and covenants that make war a little less possible and continued peace a little more probable. Let us thank God for Locarno and for the London Conference on Limitation of Naval Armaments. But let us not forget our greater privilege and our larger responsibility in the humble sphere of our labor as pastors and elders, as preachers

and teachers of the Gospel of Jesus Christ, so that, by the grace of God we may be instrumental in training the childhood and youth of today for writing pacts among the nations based upon love, and not born of fear, and covenants that breathe the spirit of brotherhood and good will. There is little hope of putting the spirit of Jesus Christ into our national and international life until we have mastered more Christian ways of living within the sphere of our personal, domestic, and vocational life.

Above all, let us not forget that it is the Gospel of God's Kingdom we are proclaiming. Our trust is in Him, whose is the power and whose shall be the glory of ultimate victory. We must needs have programs of Social Service. We must study ways and means, methods and measures. There must be committees and conferences. We must make and find channels through which our passion for a redeemed social order may find effective expression. We must work out our social creed in social deed.

But it is only a worshipping Christian that is a working Christian. It is only men saved from selfishness by the power of God who can render genuine social service. Perhaps our Social Service work has lagged because we have suffered the fire of worship to grow cold and dim. Only vital and personal fellowship with God, in our homes and in our Churches, can keep alive in our hearts the vision kindled within us by the glad news of the Kingdom. Only thus are men endowed with power from on high to follow the vision that leads to the venture of a Christ-like life.

It would be impossible in this annual statement to review in detail the reports made by the chairmen of the Classical committees at our meeting in Harrisburg. They cover the work of Social Service in their respective areas. Taken together they convey to this Synod the welcome assurance that a subsidiary committee of Social Service and Rural Work is effectively functioning in every one of its Classes. Due attention was given to the recommendations adopted by you last year. And in some of the Classes, at least, the organization of a committee on Social Service in every pastoral charge is being given earnest consideration. Another commendable feature is the wider use and distribution of the social tracts and booklets prepared and furnished by the Commission of General Synod.

A significant feature of the annual meeting of this Committee was the presence of Mrs. Megee, one of the secretaries of the Welfare Department of the State of Pennsylvania, who reported in detail the work of social help, social restoration, and social prevention as carried on, under four Bureaus, throughout our State, among children and adults, defectives and delinquents, in prisons and almshouses and hospitals and numerous institutions. Your Committee desires again to stress the manifest advantage of active co-operation with these technically efficient, tax-supported agencies of Social Service. It would seem that here there is provided for us a definite way for the concrete expression of our social interest and for its further cultivation. This Department, located in the capital in Harrisburg, sends its social literature gratis to applicants, and its trained workers are always ready to address groups within our congregations or Classes free of charge.

Your Committee desires to express its appreciation of the fact that the newly formed Men's League of the Reformed Church in the U. S. has included Social Service as one of its major interests. And it notes with regret that the vacancy caused by the resignation of Mr. Ralph Adams remains unfilled. It expresses the belief that the results achieved by Mr. Adams fully warrants the continuance of this office and it expresses the hope that a

way may soon be found for the appointment of a suitable successor.

The following items are respectfully submitted for your consideration:

1. That renewed attention be called to certain pamphlets and booklets prepared and furnished by General Synod's Commission on Social Service. Upon application they may be had gratis, and their intelligent distribution is again urgently recommended.

2. That a pamphlet, entitled "Our Temperance Code," prepared by the Board of Christian Education and the Commission of General Synod, be recommended to all pastors and consistories for study by various congregational groups, Sunday School Classes, and young people's organizations. Your Committee feels that this pamphlet prepared by order of the last General Synod should receive the earnest attention of all who feel the menace of lawlessness that is flaunting itself everywhere. The aim of this pamphlet, as stated by this Commission, is to promote temperance, regardless of the differences of opinion that may be held upon the question of prohibition, and to stress the important task of teaching and training our children and youth in temperance and in temperate habits.

3. Eastern Synod stands unalterably opposed to the machinations of politicians against the Eighteenth Amendment. It expresses its deep approval of President Hoover's conscientious and courageous demand for the strict observance and enforcement of the law. It protests against making Prohibition an issue of partisan politics. And it urgently exhorts its ministers and members throughout our State to express, in the important election now impending, the demands of an enlightened Christian conscience.

4. Your Committee is convinced that crime and lawlessness is one of the most pressing social problems of our times. President Hoover calls it "not an ephemeral crime wave, but a subsidence of our foundation." A high official of the National Surety Company recently estimated the cost of crime and fraud in the U. S. at seven and a half billion dollars annually. And who can estimate the irreparable cost in terms of character? This appalling situation is a direct challenge to our Church, especially to our care of children and to our nurture of youth. We therefore urge the pastors to secure for their guidance a pamphlet on Crime Prevention in Youth and in Childhood, as viewed by the Church and Agencies of Education, Correction, and Relief. The title of this pamphlet is "Program of United Action." It was prepared by the Committee on Social Service of the Pennsylvania Council of Churches, and may be had from the office in Harrisburg, 710 Payne-Shoemaker Building.

5. In view of the near approach of Armistice Sunday your Committee calls special attention to an Armistice Program for World Peace issued by the Federal Council's Commission on International Justice and Goodwill, which contains a summary of the gains for peace and of the grounds for deep concern. We urge the ministers of Eastern Synod to use this program in the preparation of a sermon for Armistice Sunday. It may be obtained from the office of the Federal Council in New York at five cents a copy.

6. The Eastern Synod of the Reformed Church in the U. S. expresses the conviction that the Church of Jesus Christ must use its great influence unreservedly for the promotion of preparedness for peace, rather than for an increased preparedness for war. It recognizes that in our present world the total disarmament of any one nation is not a practical policy, but it also believes profoundly that the U. S. of America should continue to use its power and prestige among the nations of the earth for the complete delegatization of war by making its prohibition a basic prin-

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ciple of accepted international law. This Synod, therefore, is unalterably opposed to all military training in High Schools and to compulsory military training in all civilian educational institutions. And it refuses to be stampeded into approving the building of ships of war up to the limits permitted by the London Naval Treaty.

7. Eastern Synod notes, with deep sympathy and profound concern, the present conditions of commerce and industry within our commonwealth. The ever-present menace of unemployment has become a grim reality for millions of our brethren in the ranks of labor, causing acute suffering of body and mind for parents and for little children. The depression of business also has laid heavy burdens upon many hearts and homes in our land. And strikes, even within the area of this Synod, have created bitterness and strife. We recognize clearly that no class or group of men may justly be held responsible for these distressing and disastrous conditions. They are the result of social factors and

forces whose control and co-ordination are still beyond our strength and skill. But we also see in these conditions, that destroy the human happiness and health of millions of our brethren, and that breed bitterness and hatred, the recurring symptoms of a deep-seated social malady whose ultimate cure requires the application of the Gospel of Jesus Christ to the acquisition of wealth and to its distribution, to the aims and aspirations of every class and group within our social order.

In this time of widespread economic suffering and distress, we call upon our Churches to extend help and sympathy to the needy and to relieve distress to the fullest of their ability. We call upon our Christian workers and employers to recognize and respect, mutually, their right to organize for collective barter and bargaining, and to settle disputes by conciliation and arbitration instead of strikes. We appeal to our Christian laymen, engaged in business and commerce, not to take advantage of the present situation by reducing the wages of their employees.

8. We view with grave concern the persistent efforts that are being made to break down the Christian Sunday. We believe that the Sabbath is vital both to the welfare of the Church and of our commonwealth, and that the assault upon its sanctity, veiled and open, are a grave menace to the cause of religion and to the best interests of the State. But we also believe that the Sabbath was made for man, and that the application of that great principle of life to our complex civilization raises many difficult problems of Christian conduct.

We recommend therefore that a Special Committee be appointed to make a comprehensive study of the problem of the Christian observance of the Sabbath Day, with a view to defining and declaring the mind of this Synod and that this Special Committee is instructed to make a full report to the next annual Meeting of Eastern Synod.

Respectfully submitted,

Theodore F. Herman,
Chairman.

THE CHRISTIAN'S DUTY ON NOV. 4 (Continued from page 2)

certain things which is forbidden in the law.

Righteousness is positive. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." These are the words of Jesus as He begins

to define the qualifications of the citizens of this new Kingdom which He was about to establish. For Him righteousness was positive. He came not to destroy but to fulfill the law and the prophets. The Pharisees had stripped the law of all its vitality. But Jesus made the law vital. And so we, followers of Him, whose name and sign we bear, must think of righteousness as positive.

We cannot remain satisfied to feel that all's well with the State, that righteousness will in the end conquer, unless our righteousness is positive. On November the fourth we have the privilege of exercising our right to vote. It is a privilege which has been bought with blood. Can we be righteous in the true Christian sense if we stay at home from the polls? Certainly, there is a real issue in Pennsylvania this fall in the election of a governor. It is the duty of every Christian voter of Pennsylvania to go to the polls and to work for a positive righteousness.

It is the duty of every minister of the Gospel to urge the members who are qualified voters, to go to the polls and vote. If our spiritual leaders be timid or even conscientiously feel that the minister should not enter into issues where the line between political and moral considerations is more or less obscure, they can, at least, urge the good people to vote, because refraining from voting by the Christian people spells victory for unrighteousness. If we do not vote we assuredly have no right to grumble about lawlessness.

Campbelltown, Pa.

NEWS OF THE WEEK

Mrs. Henry W. Elson

An increase in September, as compared with August, of 1 per cent in employment and 1.4 per cent in payrolls, based on returns from 40,775 establishments in 13 major industrial groups, has been announced by the Bureau of Labor Statistics.

Official announcement has been made that the marriage of Princess Giovanna of Italy and King Boris of Bulgaria would take place on Oct. 25 at the ancient city of Assisi.

The board of control of Princeton Theological Seminary has approved an expansion plan which will involve \$1,000,000 expenditure.

A fellowship to provide a competent collaborator for Dr. Albert Einstein in his scientific research has been created by the directors of the Josiah Macy, Jr., Foundation, created last April by Mrs. Walter Graeme Ladd of Far Hills, N. J., with an initial endowment of \$5,000,000, as a memorial to her father.

The Nebraska Bankers' Association Oct. 15 posted a reward of \$3000 for every bank bandit killed in Nebraska during a hold-up or a pursuit of a robber following a hold-up. The bankers' action came after sixteen months of activity on the part of bank robbers in Nebraska. During this period sixteen banks were held up, the latest an hour after the bank officials had placed a price on the heads of bandits.

The German favorable balance of trade for the 9 months ending Sept. 30 amounted to \$230,000,000, it has been announced. Germany's export trade made such strides in the early part of this year that in April the trade balance was in her favor for the first time in four years.

Paul Loebe, Socialist editor, has been renamed President of the new Reichstag.

All Italy Oct. 15 celebrated the 2000th anniversary of the birth of the poet Vergil. Mantua, where the poet was born, dedicated a woods to his memory—thousands of trees and plants mentioned by

Vergil in his Aeneid. At Naples, citizens organized an enormous torchlight pilgrimage to his tomb at Pozzuoli, several miles from the city proper.

Scholars from Chicago, Harvard, Princeton and Yale Universities took part in the Vassar College celebration of the 2000th anniversary of Vergil's birth.

Berlin metal strike has called out 120,000 workers—90 per cent of workers in 250 factories as a protest against wage-cut verdict.

The formal dedication of the \$1,200,000 laboratory of electrical and mechanical engineering, bearing the name of its donor, James Ward Packard, took place at Lehigh University, Oct. 15.

A slump of more than \$160,000,000 in French imports, and an equal amount in exports, as compared with 1929, has been shown in the customs figures covering the first eight months of this year.

Herbert Hoover, Jr., eldest son of the President and Mrs. Hoover, who has been under treatment for tuberculosis at his father's Rapidan camp in the Virginia mountains for several weeks, is to go to Asheville, N. C., later in the Fall.

Fifty-two persons, mostly garment workers, were injured and property damage estimated at \$1,000,000 was caused by a terrific explosion which shattered part of the 12-story Capitol Garment Building at Los Angeles, Oct. 17.

Declaring that as a nation we must prevent hunger and cold for those of the people who are in honest difficulties, President Hoover has announced that he had appointed 6 of his Cabinet officers and Governor Meyer of the Federal Reserve Board as a committee to formulate plans by which the government could further assist as Winter approaches in meeting the unemployment situation throughout the country. Col. Arthur Woods was made Director.

Germany's new Reichstag wound up its first brief and tumultuous session shortly after midnight Oct. 19 and adjourned until Dec. 3, after giving a sweeping vote of confidence to Chancellor Brüning's Coalition Government. There was a margin of 82 votes in the Chancellor's favor.

World's costly gifts are on the way to Ras Tafari, who next month will be crowned Emperor Haile Sallassie of Abyssinia. President Hoover's gift is an autographed photograph of himself, while France, Germany, and England send expensive gifts. The American delegation are on their way to the coronation.

Thirty thousand more Jewish families—about 150,000 persons in all—will be allowed to immigrate gradually and settle on the land in Palestine, according to a reliable forecast of the report of Sir John Hope Simpson, expert whom the British government sent to investigate land and immigration problems in Jerusalem.

Captain William Colbeck, a pioneer in Antarctic exploration, died suddenly at London Oct. 19 at the age of 59.

Rabindranath Tagore, 69-year-old Indian poet and philosopher, is suffering from a serious case of heart trouble. All his American engagements have been canceled.

Distinct earthquake tremors Oct. 19 shook 13 or more towns and cities of Southeastern Louisiana, including New Orleans, but no damage was reported. This is the first ever felt in New Orleans.

Six hundred and fifty persons were burned to death Oct. 20 by a fire which swept through the teahouse district of Wuchow, China, in Western Kwantung Province.

A group of American and New Zealand scientists witnessed the full eclipse of the sun on Niuafof Island in the South Pacific Oct. 21. The American expedition was sponsored by the United States Naval Observatory.

Captain General Valeriano Weyler, whose severe rule in Cuba in 1896 and 1897 was bitterly denounced by the Cubans, died at Madrid, Spain, Oct. 20, at the age of 92.

Movements for stimulating buying by the consumer and providing relief for the jobless have gathered momentum in various parts of the country. Oct. 21 President Hoover was present in an advisory capacity when his unemployment committee met for the first time.

The charge that certain big European manufacturers of narcotics appear to be working especially to supply the illicit narcotic drug traffic in the United States, has been made in a report by the Austrian police received by the opium section of the League of Nations in June.

A big Soviet spy unit has been bared in Rumania. 140 are arrested and a large amount of communication equipment has been seized. The organization is said to have spent \$1,000,000 in a year in obtaining secrets for Moscow.

A patriotic display in which thousands participated at Yorktown, Va., Oct. 20, marked the 149th anniversary celebration of the surrender of Lord Cornwallis in the decisive battle of the Revolution.

Thomas A. Edison demonstrated his latest invention when he tapped a key that started in motion "Realife," his newest photographic and motion picture device. The invention, it is said, makes it possible to see action taking place five miles away, while a closeup is appearing on the screen.

OFFICIAL ANNOUNCEMENT

International Golden Rule Week
December 7-14, 1930

Midway between the great Feasts of Thanksgiving and Christmas comes International Golden Rule Week, when we should pause to think of the multitudes who have no harvests and for whom there can be no Christmas joys unless we practice as well as preach the Golden Rule.

This practice is a test of our religion. Whether Catholics, Protestants or Jews, Modernists or Fundamentalists, we all be-

live in the Golden Rule. Do we live it? Golden Rule Week summons us to plain living and high thinking. It asks us to measure ourselves by universal standards to see how nearly we have attained to our ideals. It is an educational, character-building observance as well as practical philanthropy.

This year the period has been extended from Golden Rule Sunday to Golden Rule Week in order to include Public Schools as well as Sunday Schools; Jews as well as Christians; Service Clubs and Business Agencies as well as Churches; Theatres and the secular press as well as religious organizations.

It is a season, when, throughout the world, the strong are asked to help the weak, the rich to share with the poor, the employed with the unemployed and those who are prosperous with those who are in adversity. Thus shall we be truly prepared for the enjoyment of Christian festivities and for the celebration of the birth of Him "who went about doing good," feeding the hungry, healing the sick, helping the oppressed, and who taught us that "it is more blessed to give than to receive."

Money contributed during Golden Rule Week may be designated for any organization, institution, charity or type of work in which the donor may be especially interested. One hundred cents of every dollar so contributed will go as directed, none for expenses. There is little or no excuse for not giving. The minimum gift,—the difference in the cost of a frugal Golden Rule meal and the usual bountiful dinner,—takes not one penny from the cash reserves of the donors. If passed through the Foundation treasury for any object approved by the Foundation's Committee on Research, Information and Survey, the probabilities are that a supplementary sum will be added to it from general funds.

Millions are starving today. Other millions are undernourished. Many are sick, without needed medical aid. Others are hungry for educational and cultural opportunities that we have. Let us be thankful that at this Thanksgiving-Golden Rule-Christmas Season we may be on the "giving" rather than on the "receiving" end of the Golden Rule.

S. Parkes Cadman,
President.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-first Sunday after Trinity

November 9, 1930

Thomas

(The Honest Doubter)

John 11:14-16; 14:5-8; 20:24-29; 21:1, 2

Golden Text: Thomas answered and said unto Him, My Lord and my God. John 20:28.

Lesson Outline: 1. True. 2. Tested. 3. Triumphant.

Thomas, the subject of our lesson, was one of the Twelve. His surname was Didymus, which means Twin. And that is really all we know of this disciple from the Synoptists and Acts. But, according to John's Gospel, he played a prominent part in the last days of Jesus. The three incidents in which he appears from our present study.

The first scene took place when Jesus was summoned to Bethany by the death of Lazarus (John 11:14-16). The disciples, fearing the hostility of the Jews, sought to dissuade the Master from His dangerous journey into the citadel of His bitter enemies. But Thomas' heroic declaration was, "Let us also go, that we may die with Him." Our next glimpse of the man is in the Upper Room in Jerusalem, after the last supper (14:5-8). Filled with perplexity by the Lord's announcement of His impending departure, he said, "Lord, we know not whither thou goest: how know we the way?" Finally, Thomas is a conspicuous figure in two post-resurrection scenes (20:24-29). He was absent when Jesus appeared to His disciples on the evening of the resurrection day, and he refused to accept their testimony on hearsay evidence. But a week later all his doubts vanished when his own eyes beheld the Lord.

Labels are very misleading things. Often they are outright libels. At best they are not really descriptive; especially, when applied to a man. Thus to call Thomas a doubter would be altogether a misnomer. Even "honest doubter," the subtitle suggested in our lesson topic, does not sum up the man. "True believer" would fit him much better, for in all that we know of him he appears as a man who

was utterly devoted to Christ. His "unbelief" was not a failure to respond to the truth and grace of Christ, but, rather, an unwillingness to accept the highest truth on hearsay evidence—which is a mark of true faith.

The following statement sums up the character of this quiet, reflective disciple beautifully and accurately. "In Thomas we have a man incredulous but tenacious; despondent but true; with little hope but much courage; sincere in love though perplexed in faith; neither rushing to the conclusion as Peter might have done, nor rushing away from it into danger and dishonor as Peter did."

Given such a man—tenacious, true, with much courage, and sincere in love, you may call his perplexity and incredulity "doubt," but such doubt is the inevitable shadow cast by a sturdy and growing faith.

I. True. That Thomas was a true disciple stands out clearly in our lesson. Like the other young men who followed Jesus, he sought life's spiritual riches. Matter and money, pleasure and power did not satisfy him. There was in him a hunger and thirst for God and His righteousness. He had left all to find this treasure. And he had found it in Christ.

That explains his heroic devotion and his perplexed anxiety, as pictured in the incidents of our lesson. He meant to be loyal to Jesus, though he must die for it. There may have been a note of impatience with Jesus in his heroic declaration—that His beloved Master should persist in courting death needlessly, when He might have remained safely in Peraea. But, essentially, his determination to go with Jesus, even into the jaws of death, expresses the loyalty of a heart that was passionately devoted to Jesus. So, also, does his perplexed question in the Upper Room. The farewell discourses of the Master puzzled and grieved Thomas. They spoke of departure and separation, and without Christ, life seemed unbearable to this humble and devoted man. Hence his eager remark.

It is only against the background of such a life that the phrase "honest doubt" has any significance whatsoever. Doubt, there, is a secondary factor. It accompanies faith. And faith, though tested by doubt and difficulty, remains triumphant.

Much doubt, however, is of an altogether

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different character. Its roots are in the moral nature of man. It is the direct result of careless or sinful living. If it be true that only the pure in heart can see God, then spiritual vision is impossible to men of an unclean heart. At least their vision of the things of the spirit is dim and vague.

The world is full of such doubters. We call them by various names—skeptics, materialists, cynics, atheists, agnostics. And these names do denote different types of doubt and denial. But they differ only in degree, not in kind. One and all, they are rooted in the moral life of the doubter. They are the result of the universal operation of the basic, inexorable law of the spiritual world that "spiritual things must be discerned spiritually." And that means that there must be in men an appetite and longing for spiritual things, a hunger for God, a quest of goodness, a personal devotion to the things that are intangible and invisible if they are ever to achieve faith in their reality and worth.

Unless cured, such doubt as this is bound, ultimately, to end with denial. Skepticism issues in blatant atheism. Materialism becomes cynicism. And then human life is utterly meaningless. And the only possible cure of such doubt requires the moral and spiritual regeneration of the heart. That is obvious, though not always evident to the doubter. He imagines that his difficulties are intellectual. He thinks

that faith is credulity; and doubt, intellectual honesty. And he demands "proofs" for the things he doubts and denies. But he is deceiving himself. What he really needs is, not a better mind, but a cleaner heart—a life honestly devoted to the quest and pursuit of what he denies. He must do the will of God in order to know it.

II. **Tested.** This true disciple Thomas was tested and tried in his faith and devotion to Jesus. Like the rest of the Twelve, he saw an end of all his hope of Christ in the crucifixion. But, note, that tragic event did not shatter his faith. It did not turn Thomas into a skeptic or cynic. It merely destroyed the messianic hopes and expectations that were centered upon Jesus. We do not find that he now attached himself to the enemies of Jesus, doubters indeed, who had slain him. We find that he continued his fellowship with the other disciples when they met in worship and prayer (20:26).

However, he chanced, for some unknown reason, to be absent when Christ first appeared to the other disciples at Jerusalem (20:24). And, when they informed him of their astonishing experience, he refused to accept their testimony, "We have seen the Lord." To his burdened heart that news seemed too good and too great, not to be true, but to be accepted on mere hearsay. He demanded for himself an experience similar to theirs. "Show me the risen Lord," he said to them in effect, "and I will believe" (20:25).

No true faith can escape such tests and trials. They change their form from age to age, but they run through all the ages. And the greater the faith, the more searching and severe are the tests that assail it. The man who never doubts is a man who has never greatly believed. He may have assented to certain formulas of belief about God and Christ, but he has never staked his whole life on their truth and reality. It is a John the Baptist who sends messengers to Jesus with a grave question. He was in prison, facing death, for the faith that was in him concerning Jesus and the Kingdom. And the Master appeared to be doing nothing for His imprisoned herald. It is the selfsame Thomas who was ready to die with Jesus who refused to believe the incredible news of His resurrection except on the evidence of his personal experience.

And Jesus, be it observed, found fault neither with John nor with Thomas. Apparently he looked with sympathetic understanding upon both when their faith suffered a momentary eclipse. He sent a tender, reassuring message into the gloomy prison, and pronounced a glowing eulogy upon John. And to Thomas He granted the experience which he had demanded. "Then saith He to Thomas, Reach hither thy finger, and see My hands; and reach hither thy hand, and put it into My side: and be not faithless, but believing" (20:27).

Are we wise and sympathetic, like Jesus, in dealing with "honest doubt"? There is not a little of it in our times. It is found everywhere, but especially, perhaps, among our young people.

Are there many, today, who reach adolescence without doubt? Those who do must have been most fortunate in their early religious teaching and training. They must have been taught doctrines and creeds in their youth that required no re-statement in their later years. They must have acquired religious habits that stood the test of a growing experience. But our schools are full of boys and girls who fared less fortunately. Their early faith is being tested by intellectual difficulties. It may easily suffer permanent shipwreck at the hands of parents and teachers who lack the wisdom of Jesus.

There are many others whose doubt is not mainly intellectual. They are men and women fighting life's battles, and bearing its heavy burdens. Their doubt grows directly out of the experiences of life. Their prayers seem to go unanswered.

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Professor Lucecock delivered the lectures on the Merrick Foundation at Ohio Wesleyan University in February, 1930, and to the delivered address he has added other material "in the hope that the discussion of the themes might be somewhat less inadequate," as he observes. The volume does not attempt to answer the question of "how much of the Christian ethic can be absorbed in this acquisitive world," but it undertakes to explore a few of the materials for an answer as they are found in American life, and is concerned in particular with some leading characteristics of the American mind.

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The Prophetic Ministry

By BISHOP FRANCIS J. MCCONNELL

These are the Yale Lectures on Preaching for 1930. Bishop McConnell has long been noted for his emphasis upon the prophetic side of the Christian ministry, and these lectures reflect that emphasis. He warns against modern tendencies toward mysticism unless they are accompanied by moral resolution and activity.

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Their children die. Their troubles mount. One remembers how during the Great War the backbone of many a man's sincere faith was broken by the weight life placed upon it.

III. **Triumphant.** Thomas triumphed over his doubt. He saw Jesus, and he was satisfied. He cried out, "My Lord and my God" (20:28). And no greater confession of faith than this is recorded in the New Testament. And Jesus said unto Thomas, "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" (20:29).

More than that we cannot say to any honest doubter. More than that we cannot do for the cure of his doubting soul. But if his doubt be really "honest," Jesus will dissolve it. We cannot do what Thomas did. No physical proof is available for us of the truth and reality of His Gospel. But we can still see Jesus. His Spirit lives in the records of the Gospels. It is alive in the hearts of His followers. And it is at work in the world. To find this Eternal Christ and to follow Him that is the cure of honest doubt.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 9: What Does Brotherhood Mean?
Matt. 23:8; I John 3:17

(Armistice Day)

Since 1918 the world is celebrating a common holiday. The Fourth of July, Memorial Day and Thanksgiving are days which belong to America alone, but Armistice Day is observed by other nations as well. It marked the close of the World War and the nations that once fought each other came to peace once more. It ushered in a new era in history and brought to light some of the foundation principles of the human family. The war put an end to autocracy and formed a new beginning of world democracy. President Wilson announced that the war was being fought to make the world safe for democracy and democracy safe for the world. If this ideal was achieved, the war, expensive in life and property as it was, was not fought in

vain. Democracy is rooted in the idea of universal brotherhood. It can have no other basis. It rests upon the principle that all men must be given an equal opportunity and that they all belong to one common family. This principle has not always been recognized. Almost from the very beginning men have been divided into classes. They have been separated by racial and national lines. They have been distinguished by color, by creed, by caste, by class, by clash, and these groups have always been more or less in conflict with each other. Their clashings constitute a large part of the history of mankind.

Nations have fought with each other. Races have hated one another. Sects have rivalled one another. Rulers have suppressed those who were ruled, capitalists have oppressed laborers, and the rich have domineered over the poor, so that the human family has never fully realized the spirit of brotherhood. From the days when Cain first slew his brother Abel, and inquired, "Am I my brother's keeper?" the fratricidal strife has existed.

Into such a world of bitterness and envy and strife Jesus came with His message of brotherhood. It was something unique because it was based upon something which the world has never before recognized. Jesus taught two great principles which were linked together. One was the fatherhood of God and the other was the brotherhood of man. Jesus taught that God was the Father of all men. That was a new revelation. Before that men believed in a national or tribal or partial God. In the Old Testament each tribe, or at least each nation had its own God. The universality of God was only dimly recognized. But Jesus taught that God was the Father of all men. He gave a new meaning to Father. If the word Father was applied to God in the Old Testament, it was in the sense of maker or creator, but Jesus associated with that word ethical and moral and spiritual ideas. God not only made all men, but He loved all and cared for all, and He had no favorites. And He loved all not merely in a mass but as individuals. Every soul was precious in His sight. He so loved the world that

He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. Now it follows as a natural consequence that if all men are the children of God and the objects of His love and care, if all men constitute one family, then all men are brothers. The brotherhood of man thus is based upon the fatherhood of God. Brotherhood is, therefore, a Christian principle and an ideal which belongs to the religion of Jesus Christ. It can be fully achieved only by those who have the mind and spirit of Christ.

Brotherhood means much in our practical life and in our relations with each other. It means that we must recognize the worth of every individual. Everyone bears the image of God. A man is, therefore, more than a brute, more than a tool, more than a sheep—he is a child of God. Consequently, we must respect and honor every man. If men do not appear worthy of our respect we must seek to make them better. The whole idea of the betterment of the human race is rooted in the brotherhood of man. The great missionary enterprise finds its motive and justification in the brotherhood of man. The reconstruction of the social order is based upon it. If we all are brothers then we must not take the advantage of one another. We must seek each other's good—not goods. We must not exploit our brother, nor keep him down while we rise at his expense. If the spirit of brotherhood were applied, all these problems and differences in the industrial and economic order would soon be solved. Men would not go to war any more nor shoot down their brothers in cold blood. Hatred and enmity would disappear from off the earth. The other great problems of life would be speedily solved. The question of Prohibition which is so widely discussed these days, would be settled at once. If we loved our brother we would not indulge in any business that would harm him. We would seek his welfare, not his woe. It would settle all labor disputes. It would put an end to the present unemployment situation and would give every man a chance to make a decent and an honest living.

The world is still far off from realizing this ideal, but it is the mission of the Church and of all Christian-minded people to bring us nearer this goal. We may not be able to effect it at once throughout the world and in all the relationships of life, but we can put it into practice in the smaller circles of life in which we move. We can be brothers to each other in the home, in the school, in the Church, in the office of wherever we are. We can apply the spirit of love and service and helpfulness in the spheres in which we live and if Christian men and women would do this all over the world, the age of universal brotherhood would soon be ushered in.

"The crest and crowning of all good,
Life's final star is brotherhood,
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kindly power upon the race,
And till it comes, we men are slaves,
And travel downward to our graves."

DR. J. G. RUPP'S THIRD VISIT TO JAPAN

Dr. J. G. Rupp, field secretary of the Board of Foreign Missions, accompanied by Mrs. Rupp, landed at Yokohama on Aug. 21, and sailed from Kobe for China on Sept. 30. The forty days intervening between these two dates were one stretch of strenuous activity. Travel, meeting with prominent Christian workers, both missionary and Japanese (among the latter the famous Kagawa), conferences with groups of Japanese Christians, preaching, addressing the schools of the Mission, being entertained in homes both Japanese and missionary, and numerous other activities were packed in the forty days. It was

a remarkable visit, a visit that not only gave information and inspiration to the visitors, but one also that gave great encouragement to the people visited, both missionary and Japanese. Especially encouraging was the assurance given by Dr. Rupp that, while the husbanding of resources is always necessary, especially at present, the Reformed Church will stand by this work; that the work will not be forsaken until it is safely self-sustaining, self-propagating. The visit has been truly helpful to the work in Japan.

D. B. Schneder.

THE MOVIES ARE "CONVERTED" AGAIN!

(From "The Christian Century")

The Motion Picture Producers have been converted! They are taking the veil! Such as we go to press is the news heralded by Will Hays through the newspapers of the country. He tells us that at the annual meeting of the board of directors of the Motion Picture Producers and Distributors Association on March 31 a new code of morals was ratified. This code has been ratified by the men who produced "The Cockeyed World," "Modern Maidens," "The Party Girl," "Her Unborn Child," "Sunny Side Up," and a raft of others of the same stamp. Have they completely reformed their ways or is this just one more gesture to fool the decent public and stave off government regulation?

If it is a sincere attempt at reform and self-discipline we shall find in the code some method of enforcement of its provisions and of dealing with the producers who violate them. We scan the document until we come to the end of the last paragraph but one. And there Mr. Hays answers the question of enforcement. He says, "The code will be enforced through the intelligent practicability derived from consultation between those who want to make pictures better and those who want to see them better." Only that, and nothing more. Read again those words, "... will be enforced through the intelligent practicability derived from consultation ...". There is the joker! Those weasel words suck all the blood out of the code.

Even if it were offered in good faith and contained as evidence of that fact an enforcement clause that did not insult the intelligence of the public, would it be acceptable? Not from the group of men who have repeatedly offered such pledges when a crisis threatened and have broken them just as often when the storm passed and profits beckoned in another direction.

Recall some of the broken pledges of the past ten years. In 1920 high screen officials addressing the Chicago Motion Picture commission which was investigating the movies preliminary to reporting a bill for stricter censorship said: "Consider the motion pictures as it will be ten years from now, not the motion picture of today. Put the motion picture industry ... on its word for one year; we will show you how to clean up the business." Well, ten years have passed. And last year the Chicago censors had to eliminate more than six thousand scenes from pictures presented to it during the year!

In March, 1921, the producers made their famous pledge to eliminate scenes (1) emphasizing sex appeal in suggestive forms; (2) showing commercialized vice in any way; (3) making prominent illicit love affairs in a manner to render vice attractive and virtue odious; (4) showing nudity, bedroom and bathroom scenes and inciting dances; (5) containing prolonged demonstrations of passionate love; (6) dealing primarily with the underworld, vice and crime; (7) showing drunkenness, gambling, use of narcotics, etc., in attractive guise; (8) instructing in the committing of crime or in the fact of crime; (9) ridiculing public officers and weakening the authority of the law; (10) ridiculing or

showing disrespect for any form of religion or its leaders; (11) unduly emphasizing bloodshed and violence; (12) showing vulgarity, improper gestures, posturing and attitudes; (13) bearing salacious titles and sub-titles. They further pledged themselves to cease using salacious matter in advertisements. Have these men kept that pledge?

When Mr. Hays's organization came into existence in 1922 it announced that its principal purpose was to "establish and maintain the highest possible moral and artistic standards of motion picture production, and to develop the education as well as the entertainment value and the general usefulness of the motion picture." Has that pledge been kept?

In 1922 Mr. Hays, addressing the Los Angeles Chamber of Commerce, publicly promised that the industry would have toward youth "the same sense of responsibility, the same care about the impressions made upon it, that the best clergymen or the most inspired teacher of youth would have." Has that promise been fulfilled?

In a statement to publishers and editors in 1922 Mr. Hays made another promise: "The industry accepts the challenge in the demand of American youth that its picture shall give all of them the right kind of entertainment and instruction. . . . We accept the challenge of the American mother that the entertainment and amusement of that youth be worthy of their best value as the most potent factor in the country's future." What about that promise?

In 1927 a new series of pledges was made public on the occasion of the Trade Practice conference. These began with eleven "Don'ts" very much like the thirteen quoted above. Following the "Don'ts" came twenty-six "Be Carefuls" ranging all the way from the "use of the flag" to "rape," "seduction," and "lustful kissing." Have these warnings been regarded in the pictures of the past three years?

No, if pious resolutions and vows of chastity could have saved the motion picture industry it would have been saved long ago. The big producers have given us a plethora of promises, but a dearth of deeds. They get converted too often. Their formula is an old one: When in danger of a spanking—promise to be good.

The Devil was sick—the Devil a monk would be:

The Devil got well—a devil of a monk was he.

What is the danger that has called forth this new code that might have been written in a convent or a nunnery? It is the Brookhart bill in the United States Senate and the new Hudson bill in the House of Representatives. The former seeks to break the monopoly which a handful of great

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corporations now exercise over the screen for the sake of their own profit. The latter goes further and seeks to establish a federal motion picture commission which shall have power to enforce just such provisions as those to which producers have been giving lip-service during the last ten years. In fact, the Hudson bill incorporates the very thirteen points which the producers advertised so widely in 1921 as a code of self-discipline. The producers, through the organization headed by Mr. Hays, have, within the past month announced their opposition to that bill! The only conclusion the public can draw is that movie codes of morals are for publicity only.

(Read this in connection with an editorial in this issue.)

A LETTER FROM DR. RUPP

Sendai, Japan, Sept. 25, 1930.

Dear Dr. Leinbach:

On September 11, I delivered the address at the fall opening of Miyagi College, Sendai, Japan. The school opened with 379 students on the roll. Rev. Carl D. Kriete, the newly elected president, has already won the confidence of teachers and students in a way that presages a fine administration. Mrs. Kriete, with her nineteen years of faithful service in the evangelistic field, will prove a fine helpmate in this responsible position. Dr. Kate I. Hansen and Miss Lydia A. Lindsey have given over twenty years of service to this school and have built up the Music and English Departments of the College in a way that has placed this institution to a very prominent position among the mission schools in Japan.

During our visit at the school, Misses Hansen and Weed presented a musical program of a very high order in honor of Mrs. Rupp and myself. There were twenty-five girls on the program from the departments of voice and instrumental music. These girls acquitted themselves in a most delightful manner. This school undoubtedly ranks among the best in Japan, in its music course. At least during the latter years, all the girls from this department by the time they graduate have become baptized Christians, and a number who have become teachers in government and other schools are a strong Christian influence in the places where they have gone.

An architect is preparing plans for a Faust building in recognition of the many years of faithful service rendered by the former president, Dr. Allen K. Faust. The funds for this building have been entirely contributed by the teachers, parents and patrons, and former graduates of the school.

The W. M. S. G. S. of the home Church have appropriated \$35,000 toward the erection of a college chapel which is very much needed. A fund of \$12,000 contributed by the alumnae of the school will be added to this fund, and the architects are now working on plans for the building.

The Miyagi College supported by the Reformed Church has a very valuable piece of property consisting of an entire city block in the heart of Sendai, a city with a population of 140,000, and when the college is fully equipped it will be a fine testimony to the efficiency with which the Reformed Church is doing her missionary work.

The school is at present in very great need of two new teachers from America, and before the end of the present school year will need two more. They should be college trained, one with a degree in English, one with a conservatory degree in voice, and one with a similar degree in piano and should represent the finest Christian culture and the loveliest womanhood that the Reformed Church can furnish.

May our young women hear this call of God and surrender to Him and make this a life service. I am sure that the young

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Fraternally yours,

Jacob G. Rupp.

BOOK REVIEWS

Who's Who in the East, 1930. Published by The Mayflower Publishing Company, Washington, D. C.

This large and beautiful volume is not a substitute for, but is supplementary to,

the well known "Who's Who in America." Containing more than 3,000 pages, "Who's Who in the East" is an invaluable reference work and covers the lives of prominent men and women of the Eastern States of the U. S. A. The biographical material is, perhaps, more complete than any authoritative work covering the same territory. The many pages devoted to the offices and function of government add immensely to the value of the book as a reference manual. The book should be in every library and in the study of every progressive minister.

H. D. M.

Cardinal Characters of the New Testament,
by Lawrence Otto Lineberger. Dorrance & Co., Inc., Philadelphia, Pa. Price, \$2.

This book may be called a study in spiritual progress and moral decline. The author speaks of it as a study in transition. Every one of the characters portrayed went one way or the other in the moral process. This method of treatment gives the book a unity which so many other books that deal with Biblical biography do not possess. One more thing is to be said about the book, and that is that it does not attempt to supply what the Scriptures fail to give in the way of biographical information. The author wisely refrains from including some of the obscure characters in the New Testament and so does not have to resort to conjecture and fanciful interpretation. This is usually the case with books on the Twelve that spin out whole chapters on men about whom little is known, or little can be said. The New Testament characters that are discussed in the volume are John the Baptist, Peter, John the Apostle, Thomas, Judas, Pilate, Matthew and John Mark. Special chapters are devoted to a treatment of the prodigal son and the elder brother. The author shows by quotations from sermonic and patriotic literature as well as by the Bibliography at the end of the volume that he made a thorough study of the subject. The book gives evidence of scholarship and study and gives form and reality to the characters it portrays. It is well written and is most suggestive and stimulating reading.

P. A. D.

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How few Church Schools give any attention to pupil-placement. If a pupil, young or old, is worth getting he is worth placing in the proper class. In many schools a new pupil, if a child, simply drifts into some class along with other children, and is often a misfit. Children vary so in size or public school placement regardless of age that any number of children get into wrong Church School classes. Young people and adults who naturally place themselves could and should be directed to proper groups. In most cases such kindly direction would be welcome to strangers who for the first time are finding their new fellowships in the Church School. The Church School problem of adequate religious education for all ages is dependent on pupils being wisely, happily located in the educational atmosphere where teaching materials and methods best suited to their nature and needs can be used. We will

consider in order (1) Why pupils should be properly placed, (2) What determines the placing, and (3) Who should do it.

Why Important

The following and perhaps other considerations indicate reasons for placing pupils most advantageously: (1) **The contentment of the pupil.** A Church School pupil happily located is more responsive to Christian nurture programs than one who is constantly being irritated by irregular conditions. (2) **Progress of the pupil.** The advancement of a pupil often is retarded by misplacement. The use of best curriculum materials and methods for a given age is dependent largely upon the similarity of experiences and attainments of the group for which these educational procedures are planned. Normal progress can be expected only when programs, pupils and teachers fit. (3) **Fairness to other pupils.** For a stranger, new in the Church School, to be placed below the corresponding public school grade generally is unfair to the pupil himself or to be advanced beyond his previous school or Church School standing is manifestly unfair to other pupils. Such a misfit means friction. (4) **Fairness to parents.** Very often parents give little or no concern to the Church School grades in which their children are. The parents who care, however, feel strongly if a mistake is made either in the public school or Church School. And rightly so. The writer recalls that a certain junior missed one of the best courses in the graded series because a stupid department principal misplaced the pupil. (5) **Satisfaction of the teacher.** Not so long ago we saw a Church School class in which pupil-ages ranged

from 7 to 14, and in a school where classes were provided for practically every age through the children's departments and also through the intermediates. In this particular instance the teacher was imposed upon. She had a most unsatisfactory time trying to teach acceptably. As a matter of fact she was failing and knew it. (6) **Efficiency of the School.** One of the essentials in an efficient school is for pupils to be placed in the educational groups where best teaching can be done and that classes themselves be located where the particular type of a class can meet under conditions making possible best instruction. Out of sight and sound, in separate rooms if possible, with solid, sound-proof walls and a door which closes and remains closed during the teaching period—this approaches the ideal.

What Determines the Placing

Evidently there are some things which should not determine the grade or class where a pupil is to be placed: (1) the calendar age, (2) the size of physiological age, (3) the pupil's own wish (if in children's departments), (4) the wish of other children, (5) parental wishes, (6) largeness or smallness of the class, (7) the whim or prejudice of any teacher or departmental principal.

What then does determine the placing? For children, the public school grade is the best basis for decision as to where the new pupil belongs. It is about the only arbitrary standard that can be set which will give least ground for complaint. It is apt to satisfy both parents and pupils and is on the whole the one which most teachers accept. It is certainly far better

than the age or size test. Having said this let it be fully understood that there may be exceptions even to this as an absolute rule. Common sense is always good educational sense.

For junior high school pupils there must be more freedom within the 3 years of the department itself. For in early adolescence the social ties of chummary and the wider ranges of ages within the whole group make it highly desirable to give consideration to the age, also the public school classification, and in some instances to friendship ties. These are the years, as is well known, when the exit sign from Church School hangs highest. Placement plans for this group must be flexible enough to hold pupils, if at all possible within reason. Better have pupils in the Church School in the department somewhere than to arbitrarily insist on the exact location in a specific class.

For the senior high school department again the groupings which seem most easily made are according to the three years of the public school. But here again congeniality must be taken into consideration, and good common sense used.

For older young people and adults the personal preferences of pupils usually decide the class or group where assignment should be made and with the understanding that shifts are permissible if another class is found where happier, more profitable fellowships are possible.

Who Does the Placing?

Some Church School official regularly elected or appointed, fully qualified, should be given this very important position.

Official name. Such an officer is known by different titles. Church Schools have used one of the following designations: (1) Superintendent of Grading, (2) Superintendent of Enrollment, (3) Classification or Enrollment Secretary, (4) Director of Pupil-placement, (5) Registrar.

Qualifications. The fact that a capable person is needed is far more important than the official title given. Church Schools looking for a person to fill the position should have in mind some of these desirable things: (1) pleasing personality, affable, approachable, tactful; (2) must know the details of organization and administration in a modern graded school; (3) should know also public school organization; (4) should know personally all Church School officers, especially departmental principals, and if the School is not too large also know the teachers; (5) should know the courses used in every class in the School; (6) intimate knowledge of the size and congeniality of all adult and young people's groups. One who has such knowledge or is willing conscientiously to acquire it, is the desirable person for this office.

Duties. Already duties are seen in the above statement of qualifications. Such an officer should (1) give friendly greeting to each new pupil, (2) make full record of enrollment on classification cards specially prepared for the purpose, keeping original for files, giving duplicate as an introduction card to the pupil to hand to the principal of the department where he is assigned, (3) if possible the pupil should be personally introduced to the principal and (4) where it can be done friendly inquiry should be made, (5) when pupil withdraws or is promoted such fact should be known and record made on the original card.

In the well ordered Church School, if a new pupil gets into a class or department without a registration (enrollment) card it should be the duty of the teacher or principal to take such pupil to the enrolling officer for introduction and proper placement. A good School slogan is: **Once a member always a member, and always properly placed.** A happy pupil is the best guarantee of regular and profitable attendance.

(Send your questions or problems directly to Dr. Raffety.)

NEW BOOKS

The Flower of Hope

By ARCHIBALD RUTLEDGE

The content of this enheartening, sparkling little book appeared, originally, in the columns of "The American Magazine" and called forth a stream of commendatory letters from grateful readers. There is a genuinely tonic element in every line, which braces, invigorates and stimulates that part of a man or a woman which has to mount guard over the citadel of the heart. Mr. Rutledge emphasizes the thought, that hope is the mainspring of human action, the finest flower in the garden of Life.

Comrade Series, 60c

Junior Stewards of the Bible

By HELEN KINGSBURY WALLACE

The principle of stewardship is, of course, an eminently Scriptural one, and a rich fund of example is to be found in Holy Writ. Miss Wallace has combined her knowledge of Scriptural incident and of the spirit and genius of Christian stewardship, to fine effect, in these pages. Both in the selection of the proper incidents and their rightful application to the teaching of Stewardship, she has done wonderfully well, and brought every page within the province of the understanding of children of junior age.

Boards, 75c

Rainbow Missionary Stories

By STELLA RUDY

Written expressly to interest children in missions and missionary effort, and in the little folks of other lands. Herself, a missionary who has spent two terms on the mission fields of South China, the author possesses first-hand knowledge of the sad plight of the over-worked, under-fed and neglected children of the pagan lands. With this background to guide her, she has been enabled to draw with point and discrimination from the writings and experiences of world-famous missionaries, which serve as an engrossing supplement to her own knowledge and experiences. The stories are graphically illustrated in a manner which aids very materially in the elucidation of the author's text, and in adding to the enjoyment of her readers.

\$1.50

Adventurous Youth

By CHARLES W. BREWBAKER, PH.D.

A book written out of a desire to aid youth in seeing and understanding themselves more fully, and to assist them to a higher and richer estimate of their personal worth and potentialities. There are ten fine chapters in Dr. Brewbaker's helpful study, dealing with such aspects of his subject as the adventure in religion, in society, in the realm of spirited action, in leadership, in marriage and home-making, in citizenship, and in what men agree to call the last and great adventure of all.

\$1.25

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OBITUARY

FRANCIS W. HARTMAN

In the death of Elder Francis W. Hartman, Grace Church, Philadelphia, sustained a great and severe loss. He was not only a faithful and conscientious elder, but also an efficient and painstaking secretary of the Sunday School Association. Because he was so regular in his attendance and so trustworthy in the discharge of his various and numerous duties, his place will be most difficult to fill. He had not been enjoying robust health for more than a year. His death came rather unexpectedly on September 25 last. He died literally in the harness.

Mr. Hartman was born near Applebachsville, Pa., on Dec. 2, 1867. His parents were William and Suzanna Hartman, loyal members of the Reformed Church. He attended schools near his home, the Quakertown High School, and the Kutztown Normal School from which he graduated in 1894. He taught school in Bucks County eight years. He removed to Philadelphia in the fall of 1896 and entered the Post Office service as clerk, a position he occupied creditably for 34 years.

On October 29, 1902, he was united in marriage to Sarah Jane Yoder. This union was blessed with two daughters, Edna Y. and Mary Grace, who with their mother survive. He is also survived by one brother, Dr. Edwin M. Hartman, principal of Franklin and Marshall Academy, Lancaster, Pa.; and by one sister, Mrs. Margaret M. Lentz, wife of Dr. John B. Lentz, professor of Veterinary in the Massachusetts Agricultural College, Amherst, Mass. Besides being such a valuable member of the Reformed Church, Mr. Hartman was also a highly respected member of the William Penn Home Circle. He was an

inveterate reader of good books and literature, among which was the "Reformed Church Messenger," having renewed his subscription just a few days before his decease.

U. C. G.

WILLIAM F. WAGNER

Elder William F. Wagner, of St. Luke's, Lock Haven, Pa., entered into the heavenly rest on Oct. 4, being stricken with heart failure while seated at his desk in the Kistler Leather Company tannery. Mr. Wagner was born in Lock Haven, Pa., Dec. 20, 1859, the son of Mr. and Mrs. George Wagner. He attended the public schools of the city, and at an early age entered the employ of the Kistler Leather Co., where he served continuously for a period of 50 years. Here he rose to the position of foreman in one department. On Aug. 15, the president of the company, Mr. Sedgwick Kistler, gave Mr. Wagner a complimentary dinner at the former's home, at which the directors of the company and all employees of over 20 years' service were also present. The directors presented Mr. Wagner with a gold watch, and his fellow employees gave an armchair. Mr. Wagner was in the offices of St. Luke's Church as deacon and elder for a period of over 25 years. Good sane judgment and faithfulness characterized his work for and attendance at the Church. He was a man of upright character, respected and beloved by all who knew him. It was a striking tribute when the tannery of the Kistler Company closed down for the afternoon of his funeral. The local Church feels that a strong pillar has been removed. He is survived by his widow, Mrs. Sallie A. (nee Wilson); a daughter Stella, at home; sisters Clara, Alice and Mrs. Laura Darby, of Lock Haven, Pa., and one brother, Wesley, of Erie, Pa., and Dr. Charles E. Wagner, of Wilmington, Del. His pastor, Rev. William E. Harr, preached from Gen. 5-24, at the service held at his late home. H.